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CAMBRIDGE

FIFTY YEARS A CITY

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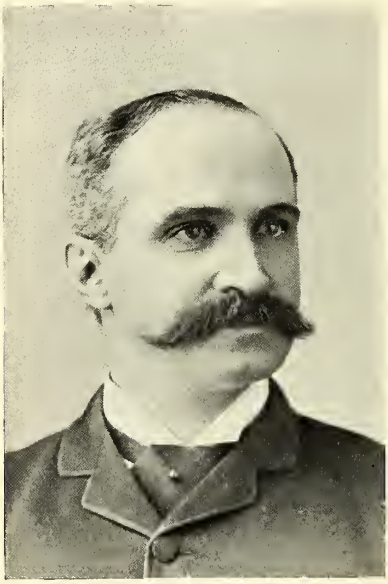
THE CITY HALL

Hon. W. A. Bancroft
Chairman General Committee

Hon. John Read
Chief Marshal

Mr. H. O. Houghton
Chairman Citizens' Committee

John Fiske, LL. D.
Orator



CAMBRIDGE: FIFTY YEARS A CITY

1846—1896

AN ACCOUNT OF

THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE INCORPORATION OF THE CITY OF CAMBRIDGE, MASSACHUSETTS

JUNE 2–3, 1896

EDITED BY

WALTER GEE DAVIS

UNDER THE DIRECTION OF A SUB-COMMITTEE, APPOINTED BY THE GENERAL COMMITTEE ON THE CELEBRATION

It is fitting that at suitable periods, and in a suitable manner, a city should publish to the world some account of its resources, some statement of its characteristics, some outline of its prospects. — WILLIAM AMOS BANCROFT.

CAMBRIDGE
Printed at the Riverside Press
1897

SUB-COMMITTEE ON THE PUBLICATION OF AN OFFICIAL ACCOUNT OF THE CELEBRATION.

George A. Allison, *Chairman.*

John Read. Charles P. Keith.

Peter P. Bleiler. Henry O. Houghton.

Isaac S. Pear.

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By GEORGE A. ALLISON, *Chairman.*

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Lyman — 12.00

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I.

GENERAL COMMITTEE—MAYOR AND BOARD OF ALDERMEN

Russell Bradford Marshall N. Stearns

Henry White Charles M. Conant Peter F. Rourke

William A. Bancroft, Mayor John R. Fairbairn, President

Peter P. Bleiler Clarence H. Douglass Charles P. Keith

Watson G. Cutter E. W. Pike James A. Wood

Sec'y Gen'l Committee

GENERAL COMMITTEE — COMMON COUNCIL

Melville C. Beedle — William F. Brooks — George E. Saunders — Walter C. Wardwell
Sedley Chaplin — William R. Davis — Charles H. Montagne — Clement G. Morgan
John J. Ahern — John L. Odiorne, President — Cornelius Minihan
John J. Scott — Frank H. Willard — David W. Butterfield — Daniel S. Coolidge — Eben H. Googins
Hamilton H. Perkins — Origen O. Preble — Albert S. Apsey — Robert A. Parry

INTRODUCTION.

The fiftieth anniversary of the incorporation of the city was celebrated by the citizens of Cambridge with appropriate public exercises, which extended over two days. From the time the celebration was first suggested, in the month of March, 1895, till the last rocket had faded away in the heavens, on the night of June 3, 1896, there was but one dominating thought. Its influence was potent during the long months of preparation. Its power inspired the pulpit of the city. It was the pervasive and controlling force in every feature of the two days' observance; and its impress is a priceless memory in the hearts of all, both young and old, who participated in the celebration. Not a word was spoken, not a note sung, not a single act performed, that did not express some phase of this one dominating thought: the glory and greatness of Cambridge.

The celebration was first suggested by Mr. Theodore H. Raymond, the secretary of the Citizens' Trade Association. In his annual report, March 20, 1895, Mr. Raymond recommended that the association should take the initiative steps for a proper observance of the semi-centennial anniversary of the incorporation of the city, which came the following year, 1896. The first public suggestion for the celebration, however, was made in an editorial in the "Cambridge Press," of April 6, 1895. The following May 1, the Citizens' Trade Association took the first step in the long series which culminated finally in the official celebration. The committee on public affairs, on that date, were requested to consider the matter, and, on their report at the regular meeting of the association, held June 19, appropriate resolutions were adopted. At that time, a committee was appointed to call a public meeting of the citizens of Cambridge for the purpose of appointing a committee to arrange for the public ceremonies. This meeting was held in the Trade Association Hall, October 14, and a committee of citizens — ten from each ward of the city — was appointed.[1] At the re-

[1] See p. 183.

quest of the Citizens' Trade Association, the city council of 1895, on motion of Alderman Keith, appointed a joint special committee [1] to coöperate with the citizens' committee. The joint committee — citizens and city council — constituted the general committee. In 1896, the representation of the city of Cambridge on the general committee was changed, by the appointment of all the members of both branches of the city council [2] of that year; and there were also a few additions made to the citizens' committee. Mr. Henry O. Houghton, the president of the Citizens' Trade Association, was the chairman of the citizens' committee. The organization of the general committee was as follows: chairman, Hon. William A. Bancroft, mayor of Cambridge; secretary, Mr. Eben W. Pike; treasurer, Mr. John L. Odiorne, president of the common council.

The general committee began its labors in the latter part of 1895. Hearings were held at the city hall for the purpose of receiving suggestions as to the character and scope of the proposed celebration. Prominent citizens appeared before the committee with proposals. No one attempted to suggest a complete programme for the celebration, but particular features were recommended, many of which were incorporated in the official programme, as it was eventually adopted. There was one suggestion upon which there was marked unanimity: it was urged that the celebration should be of such a character that it would be possible for all the people of the city to participate in it. The only way that this could be satisfactorily done, it was pointed out, was to have the major part of the celebration take place in the open air.

The single obstacle to such a course was the season of the year in which the anniversary came. The act of incorporation was passed by the legislature, March 17, 1846, and the charter was accepted by the voters of Cambridge the following March 30. Any outdoor exercises on either of these dates was questionable. It was then decided to have the celebration on the date of the fiftieth anniversary of the organization and meeting of the first city council. This fell on May 4. But the uncer-

[1] President Fairbairn, Aldermen Keith, Wood, Bradford, and Rourke, and President Odiorne, Councilmen Reid, Beedle, Davis, Ahern, Willard, Allen, Whitmore, Parry, and Apsey.

[2] See p. 183.

tainty of the spring weather finally led the committee to abandon the idea of having the exercises upon the anniversary of any particular day or days connected with the incorporation of the city. It was at last decided that the celebration should take place on June 2 and 3. The 17th and 30th of March, and the 4th of May, did not pass unnoticed, however. The bells of the city were rung, at sunrise, noon, and sunset of each day, and on the latter date the illumination of the city hall tower began. The electrical words: "Fifty Years A City: 1846–1896" blazed forth each succeeding night till the celebration ended, at midnight, June 3. This pregnant phrase, as it illumined the heavens at night, soon burned itself into the popular mind. It passed from mouth to mouth. It appeared in the public print. It adorned the badges of the schoolchildren. It inspired public speakers and writers; and, as its significance grew upon the minds of the people of Cambridge, it aroused and stimulated an ardent civic enthusiasm, which, gathering force as the days passed by, vented itself in the splendor of the two days' festivities.

The official programme [1] was practically decided upon, and made public, in December, 1895. It was carried out, without any substantial change, on June 2 and 3. The opening exercises were held in the public schools. Then came the public meeting and oration, which was followed, on the second and final day, by the general exercises of a broadly public nature, — the civic and military parade, followed by a banquet to the guests of the city, the field sports, the tree-planting and children's entertainment on the common, closing with the reception at the city hall, and open-air displays of fireworks in the evening. After the adoption of the programme, the general committee, as a whole, did but little work. The preparations for the festivities, and the execution of the plans for the celebration, were carried forward by a systematic arrangement of sub-committees. Among other things a press information bureau was established in connection with the mayor's office, and periodical bulletins concerning the anniversary event were sent to the newspapers of New England. The general committee appropriated sums of money to the sub-committees, and they were given full power to carry out the particular feature or features of the celebration which had been delegated to them.

[1] See p. 187.

The work of the sub-committee on the memorial volume may properly be noticed here, inasmuch as the labor of that committee will not be mentioned elsewhere, as it formed no part of the two days' programme of the celebration. At a meeting of the Citizens' Trade Association, held December 20, 1895, a committee was appointed to confer with the general citizens' committee in regard to the publication of an illustrated book, containing "statistics in relation to the city of Cambridge, showing its advantages as a place of residence, and for the establishment of business, and any and all knowledge, the promulgation of which would prove beneficial to the growth and general welfare of the city." The title of the memorial volume, which was subsequently published, was "The Cambridge of Eighteen Hundred and Ninety-Six," and it was edited by Arthur Gilman, A. M. It presented "A picture of the city and its industries fifty years after its incorporation, done by divers hands." The volume was made up of the voluntary contributions of some of the most eminent scholars and public men of Cambridge. It was divided into three main parts: The first part traced the history of Cambridge from its beginning to the very eve of the semi-centennial celebration. The second part pictured the Cambridge of the present; and the third division was devoted entirely to the financial and manufacturing life of the city. The memorial volume was the one phase of the celebration which will be permanent. The celebration itself consisted of transient festivities. Even the Memorial Tree will die. But as long as men live, and as long as they prize the companionship of good books, the memorial volume, "the fruit of those sentiments of municipal pride which demand some permanent record of the good traits of a city loved," [1] will endure.

The last meeting of the general committee was held November 14, 1896. At that meeting a permanent committee [2] was appointed to conduct the sales of the memorial volume, and it was voted to give the proceeds to the Cambridge public library. It was also voted to publish an official account of the celebration, — the volume now in the hands of the reader.

[1] Editor's preface, *The Cambridge of Eighteen Hundred and Ninety-Six*, p. iv.

[2] The mayor of Cambridge, *ex-officio*, and the following citizens: Mr. George Howland Cox, Mr. Henry O. Houghton, Mr. John L. Odiorne, and Mr. Russell Bradford.

GENERAL COMMITTEE—WARD ONE

Rev. D. N. Beach, D. D.

Hon. W. B. Durant	E. B. James	Col. T. W. Higginson
Hon. C. H. Saunders	Hon. W. E. Russell	James J. Myers
H. O. Houghton	Hon. John Read	Justin Winsor, LL. D.	E. B. Hale

GENERAL COMMITTEE—WARD TWO

Gen. E. R. Champlin
John H. Corcoran
Benjamin G. Hazel

Rev. G. W. Bicknell, D. D.
George H. Cox
Mason G. Parker
William E. Thomas

George Close
Hon. L. M. Hannum
Rev. Thomas Scully

This book is divided into three parts: The first contains a general descriptive narrative of the celebration. In the second division of the volume are gathered all the principal addresses of the celebration proper, together with the sermons and addresses which were delivered in some of the Cambridge pulpits on the Sunday preceding the celebration, at the request of Mayor Bancroft, the chairman of the general committee. It is worthy of note that, with but few exceptions, the churches of the entire city devoted a large part of their services on that day to extolling the virtues of Cambridge, and impressing upon the hearts of the people of the city the deeper significance of the celebration.

Among others, the following clergymen of the city preached special sermons, in honor of the semi-centennial anniversary: Rev. Edward Abbott, D. D.,[1] of St. James's Episcopal Church; Rev. George W. Bicknell, D. D.,[2] of the First Universalist Church; Rev. Alexander Blackburn, D. D.,[3] of the First Baptist Church; Rev. George Alcott Phinney,[4] of the Grace Methodist Episcopal Church; Rev. Isaiah W. Sneath, Ph. D.,[5] of the Wood Memorial Church; Rev. Alexander McKenzie, D. D.,[6] of the First Church; Rev. Frank Oliver Hall,[7] of the Third Universalist Church; Rev. J. V. Garton, of the Old Cambridge Baptist Church; Rev. Charles F. Rice, D. D.,[8] of the Epworth Methodist Episcopal Church; Rev. C. M. Carpenter, of the Hope Congregational Church; Rev. Charles H. Perry, of St. Peter's Episcopal Church; Rev. Edward M. Gushee, D. D., of St. Philip's Episcopal Church; Rev. Robert Walker,[9] of the Church of the Ascension; Rev. John O'Brien, of the Church of the Sacred Heart, and Rev. Theodore F. Wright, Ph. D.,[10] of the Church of the New Jerusalem. Rev. David N. Beach, D. D.,[11] of Minneapolis, and Rev. George R. Leavitt of Beloit, Wisconsin, occupied their old pulpits, — the former at the Prospect Street Congregational Church, and the latter at the Pilgrim Congregational Church, — and both preached anniversary sermons. Special exercises commemorative of the anniversary were also held, as follows: at the North Avenue Baptist Church addresses were made by Mr. George A. Allison, Representative James J. Myers, and Hon. Chester W. Kingsley; at the North

[1] See p. 46. [2] See p. 65. [3] See p. 68. [4] See p. 121.
[5] See p. 138. [6] See p. 116. [7] See p. 78. [8] See p. 133.
[9] See p. 146. [10] See p. 158. [11] See p. 60.

Avenue Congregational Church there were addresses by Mr. Warren F. Spalding, Professor Albert Bushnell Hart,[1] of Harvard University, and Mr. Frank Foxcroft; at the Grace Methodist Episcopal Church, addresses were made by Professor W. A. Sullivan, Mr. George R. Cook,[2] general superintendent of parks, Dean Theodore F. Wright, of the New-Church Theological School, and Mr. A. R. Sweetser, of Harvard University. At the Immanuel Baptist Church, the Sunday following the celebration, anniversary exercises were held, at which addresses were made by the pastor, Rev. Isaac W. Grimes, Edmund A. Whitman, Esq., and Professor Albert Bushnell Hart. Most of these sermons and addresses were delivered without manuscript, as, also, was a very large part of the speaking in the schools on the first day of the celebration. The editor of this volume has got together a considerable number of manuscripts; and these, with newspaper reports of some of the other addresses, amplified and revised, comprise the second part of the book.

It is deemed best to group the addresses together,[3] rather than to scatter them through the volume, in the order that they were given during the two days' exercises. The prime motive of the celebration was to show forth the civic virtues and the greatness of Cambridge. This was the keynote of all those who spoke in public during the celebration. The addresses that have been compiled embody the mature opinions of some of our deepest thinkers, as well as many of our representative citizens; and it is hoped that the collection of these addresses, as they appear in this book, will prove an interesting, if not valuable, contribution to civic literature.

The third section of the book contains the roster of the parade, the outdoor sports, — names of the winners, etc., — a facsimile of the official programme, the list of invited guests,[4] and such other special features, connected directly or indirectly with the celebration, as should be permanently preserved.

Neither expense nor effort has been spared to make this official account of the celebration accurate. But with an almost infinite mass of details, and the authenticity of many of

[1] See p. 90. [2] See p. 71.

[3] The oration, by John Fiske, LL. D., has the honor of the first place. The other addresses follow in alphabetical order.

[4] See p. 179.

them dependent upon incomplete and inaccurate newspaper reports, the editor is painfully conscious of the utter improbability of the attainment of his ideal of exactness.

The editor gratefully acknowledges the helpful suggestions and kindly assistance from many of the members of the general committee, and his thanks are due to those, both in public and private life, who have responded with unfailing courtesy to his many requests for information. He is especially grateful to his friend, Mr. George Rufus Cook, for his critical reading of the manuscript; and to Mr. Arthur Gilman for valuable advice, and also for his reading of the final proof-sheets. The editor, in the preparation of this work, has striven to embody in these pages some fragment of that large and admirable public spirit which has become incarnate in the subtle, but potent, "Cambridge Idea."

THE CELEBRATION.

THE FIRST DAY.

The clangor of the church bells on the still morning air heralded the beginning of the semi-centennial celebration of the incorporation of the city of Cambridge, at sunrise on the morning of June 2. The weather was fine. The atmosphere was kept clear by brisk northwest winds, and the sunshine flooded down from a sky in which blue and white were richly mingled. For several days the active preparations for the festivities had been going on. The committees on the celebration had arranged their parts in the programme with minute care. Public buildings, places of business, and private residences had been decorated, after the conventional style, and the bedecked city was resplendent with flags and bunting. Externally everything was in readiness.

These outward evidences of the celebration are noteworthy because they were the manifestations of that fine public spirit and municipal pride with which the people of Cambridge had entered upon the observance of their golden anniversary. This celebration spirit, which had been gathering force during the months of preparation, was quickened and vivified at a banquet at the Hotel Vendome, Boston, on the eve of the celebration proper. This was a complimentary testimonial from the citizens of Cambridge to the Rev. David Nelson Beach, D. D.; and, while the speeches by the prominent citizens on that occasion were not a part of the official observance, they nevertheless sounded the rich full chords of civic pride, and love for Cambridge, which vibrated with increasing melody throughout the succeeding two days.

THE SCHOOLS.

Cambridge was true to her traditions when she devoted the greater part of the first day to the schools. The schoolchildren were the first to be impressed with the true significance of the

semi-centennial, and their youthful ears heard the first words of congratulation, of praise, and of civic patriotism. In the morning, the scholars in the public and parochial schools did honor to their prosperous city by formal exercises. The praises of Cambridge were recited and sung in prose and poetry. The exercises occurred in the school buildings, with one or two exceptions, when the pupils of one or more schools were gathered in a neighboring church or park. They were all of a similar nature, including recitations from the writings of Longfellow, Lowell, and Holmes, and other Cambridge authors; the reading of historical essays, written by the scholars; the singing of patriotic songs; and one or more addresses by prominent citizens.

The speakers at the grammar schools were as follows: Agassiz, Mr. Ray Greene Huling, principal of the English High School; Allston, Rev. Theodore F. Wright, Ph. D.,[1] dean of the New-Church Theological School, and Hon. Robert O. Fuller, of the School Committee; Harvard, Rev. George H. Whittemore, and Rev. Alphonso E. White, of the School Committee; Morse, Mr. William H. Whitney,[2] and Mr. George R. Cook, general superintendent of parks; Peabody, Rev. Edward Abbott, D. D., rector of St. James's Church; Putnam, Judge Charles J. McIntire, and Mr. Theodore C. Hurd, clerk of courts of Middlesex County; Shepard, Mr. Charles F. Wyman, of the School Committee; Thorndike, Mr. George H. Howard,[3] of the Cambridge Water Board, and Mr. Francis Cogswell, superintendent of schools; Washington, ex-Mayor Charles H. Saunders,[4] and Rev. George W. Bicknell, D. D., of the First Universalist Church; Webster, Richard H. Dana, Esq.; Wellington, Rev. J. V. Garton, of the Old Cambridge Baptist Church, Dean Wright, and Superintendent Cogswell.

The pupils in the primary schools were addressed by the following ladies and gentlemen: Miss Alice M. Longfellow, Mrs. J. H. S. Lansing, Mr. Warren F. Spalding, Mr. Sanford B. Hubbard, Mr. Joseph J. Kelley, Mr. H. Porter Smith, Mr. W. R. Adams, Mr. Francis J. O'Reilly, Mr. Joseph A. Coolidge, Dr. W. H. Clancy, Councilman Cornelius Minihan, Mr. B. J. Brogan, Mr. John McSorley, Rev. George A. Phinney,[5] and Rev. C. W. Biddle, D. D.

The speaking at the schools, for the most part, was informal. All the speakers sought to impress the significance of the cele-

[1] See p. 156. [2] See p. 151. [3] See p. 104. [4] See p. 135. [5] See p. 120.

bration upon the minds of the scholars; and, by means of historical illustrations and personal reminiscences, held up before their young minds the grandeur and greatness of Cambridge. In general, one thought was dwelt upon: that the celebration was not held simply because Cambridge had been a city for fifty years, but that the Cambridge of that day was a city in which every one should feel a great pride, even to the smallest children in the kindergartens. A semi-centennial, it was shown, meant more to Cambridge than to most other cities, and the virtues peculiar to our municipality were set forth in exalted terms. Cambridge was held up to the children as a model of city government; Cambridge as the seat of learning; the home of poets, authors, and statesmen; rich in the most precious historic associations; the place which first responded to President Lincoln's call for volunteers to crush out a civil war; Cambridge, the home of temperance, thrift, and good government. These were some of the ideals presented to the schoolchildren, and which they were exhorted to maintain and honor.

The speakers were so tactful and so sincere that even the little ones in the primary grades seemed to catch the true inspiration of the celebration. The following is an instance of how the youngest children were made to realize what it all meant.

The speaker[1] began by explaining what birthdays were and the value of celebrating them. She next gave Cambridge a personality, the right to have birthdays following naturally. The children, in concert, then wished their city the conventional, "Many happy returns of the day!" The rest of the address was a succession of pictures of what Cambridge could remember: First, the wilderness; second, the coming and going of a people, the children of whom were little papooses and their mothers dusky squaws, and whose life was a series of picnics; third, a few families of white people, with great hopes in their hearts. That was the time the town began, a very little one, — a baby town, perhaps, — but with a head to make wise plans, and hands and feet to carry them out. Here a contrast between a governed and an ungoverned people was made; and the difference between good and bad government was pointed out. The growth of hamlet to village and village to town was traced, and it was shown that when the town became too large to manage easily, city life began. All these were given as the birthday

[1] Mrs. J. H. S. Lansing, at the Reed Primary School.

remembrances of the city of Cambridge. Then the best wishes from the people were alluded to; it was shown how the "many happy returns" were to be secured; and the talk closed with a picture of what love of city and country would make of such children as those in that primary school.

THE AFTERNOON EXERCISES IN SANDERS THEATRE.

The exercises in the afternoon were devoted exclusively to the older pupils. The scholars of the English High and the Latin schools, and the higher grades of the Parochial schools, met in Sanders Theatre at 3 o'clock. Mayor Bancroft[1] presided, and addresses were made by President Charles W. Eliot,[2] of Harvard University; Judge Charles J. McIntire,[3] of the Probate Court of Middlesex County; and Hon. Frank A. Hill,[4] secretary of the State Board of Education. The addresses were interspersed with musical selections by the High and Latin School orchestra, and the chorus of schoolchildren under the direction of Mr. Frederick E. Chapman. This meeting closed the formal exercises, designed primarily for the schools. In some respects it was the most impressive event in the celebration. The throng of young men and young women of Cambridge, old enough to appreciate the full import of the anniversary occasion, had their budding minds turned to the one hundredth anniversary of the city. The path of the half-century before them was pointed out by those who had helped to make and mould Cambridge in the fifty years then ending. There was mingled pathos and hope in the oft-expressed thought that 1946 would see the listeners at that Sanders Theatre meeting shaping the destinies of Cambridge, and the speakers of that afternoon would have then finished their life work. If the American republic endures, the centennial anniversary of the incorporation of the city of Cambridge will probably be celebrated in the year 1946. It needs no gift of prophecy to see one of the young men who were present at those Sanders Theatre exercises searching in his library for a little slip of paper that was handed him then. This card contains some comparative statistics of the schools of Cambridge, compiled by the superintendent of schools. The years 1845 and 1895 are contrasted. And at the end of another fifty years this little card will be in the hand of one of the speakers at Sanders Theatre, a tangible connecting link between the Cambridge of 1896 and the Cambridge of 1946.

[1] See p. 56. [2] See p. 73. [3] See p. 108. [4] See p. 95.

THE PUBLIC MEETING.

It was very fitting that the public jubilee meeting, which closed the exercises of the first day's celebration, should have been held in Sanders Theatre. Whenever the people of Cambridge want inspiration from the past, and courage for the future, they seek that noble place of meeting. For half a generation many memorable gatherings, more or less connected with the higher life of Cambridge, have been held there; and it was toward Sanders Theatre, with its atmosphere of learning and patriotism, that the people of Cambridge turned on the night of June 2. Mr. George A. Allison, the chairman of the sub-committee, introduced Mayor Bancroft as the chairman of the meeting. The evening's exercises included a brief speech by Mayor Bancroft,[1] an historical oration by John Fiske, LL. D.,[2] an address by Rev. Alexander McKenzie, D. D.,[3] and music by Thomas's Cambridge orchestra. The theatre was entirely filled with an audience of representative Cambridge men and women. Thus the first day closed, — the atmosphere of the city vibrant with expectation for the second day's festivities; and with the hearts of the children, as well as those of maturer years, burning with a stimulated municipal patriotism, and bright with newly awakened civic ideals.

THE SECOND DAY.

A salute of fifty guns ushered in the second day of the celebration, June 3. The day was a fine example of June weather in its most agreeable mood. The sky was perfectly cloudless, — an unbroken expanse of tender blue. The temperature rose during the forenoon from 52° at sunrise to 76° at noon, when the wind was blowing lightly from the west. The spirit of the anniversary permeated the whole city. The schools were closed. All business was suspended. The streets were alive with people. The doors of the city were thrown wide open, and Cambridge — a gracious hostess — welcomed the entire Commonwealth of Massachusetts as her guests.

The people of Cambridge entered into the day's festivities with unbounded enthusiasm. This was to be the greater of the two days. It was the day for the people, — for all the

[1] See p. 58. [2] See p. 29. [3] See p. 111.

people, and the humblest and the highest citizens were made to feel that they had a part in, and themselves were a part of, the celebration. Citizens vied with each other in their efforts to make the celebration a success, and to make it a memorable event in Cambridge history. Open house was the rule, not only in private residences, but in all the clubs and social organizations of the city. Indeed, many of the more notable societies of Cambridge devoted some part of the two days to special exercises in commemoration of the anniversary. The Cantabrigia Club, composed of the gentlewomen of the city, for instance, was conspicuously alert in entering into the spirit of the celebration; and to the Colonial Club belongs the honor of having entertained, at lunch, the governor and the members of his staff. Upon every hand, and in innumerable ways, the people expressed their devotion to Cambridge, and manifested their deep interest in the anniversary of their city's beginnings. Besides the morning salute, the bells of the city were rung; and the cannonading, mingled with the pealing of the bells, also marked high noon and the setting of the sun. But these were merely minor parts of the fête day.

OUT-DOOR SPORTS AND GAMES.[1]

The out-door athletic games and sports, which were held during the entire day, attracted large crowds of people. The entertainment at Cambridge Field (ward 2) began at 7.30 o'clock in the morning, and continued till late in the afternoon. The entertainment on Rindge Field (ward 5) began at 8 o'clock. The entries, in many of the events, were open only to the residents of Cambridge, and the programmes included both amateur and professional events. Suitable prizes were awarded. Music was furnished by military bands at both places. The large attendance at the athletic games indicated the deep interest in this part of the celebration. The crowds, although very enthusiastic, were quiet and orderly.

Another large crowd witnessed the "play-out,"[2] a friendly contest between two old-fashioned hand-engine companies, — the Red Jackets, of Cambridge, and the Salem Company, — which took place on Everett Street, late in the afternoon. The sham battle between Company B, First Regiment, M. V. M., and a detachment from the Massachusetts Naval Brigade also at-

[1] See p. 176.

[2] See p. 178.

tracted a throng of spectators, although this event was not upon the official programme. The evident pleasure which many thousands of the people got from these open-air entertainments fully justified the large part of the celebration which was devoted to them.

THE PROCESSION.[1]

What the glistening white foam-crest is to the combing breaker, the civic and military parade was to the celebration. The enthusiasm, which had been gathering with tremendous force, reached its highest point in the pomp and splendor of the great pageant, and from then it gradually receded to the more quiet, but still brilliant end. The decorations were most profuse along the route of the procession, which was as follows: —

From Third Street, Cambridge Street, Windsor, Harvard, Columbia, Lafayette Square, Massachusetts Avenue, Lee, Harvard Street, Harvard Square, Brattle Square, Brattle Street, Craigie, Concord Avenue, Bond, Garden, Linnæan, Massachusetts Avenue to Cogswell Avenue; countermarching to Massachusetts Avenue, Waterhouse, past Washington Elm to Soldiers' Monument, for review.

It was announced that the procession would start at 11 o'clock. Acting Governor Wolcott and the other official guests who were to ride in the parade had been formally received at the city hall, earlier in the morning, by Mayor Bancroft, the chairman of the general committee, Mr. Henry O. Houghton, the chairman of the citizens' committee, and other city officials. The formation of the entire procession, with the exception of the trades' division, which formed on Broadway, Harvard and Main streets, was made in East Cambridge, in a space less than one half of a mile square. The formation was executed with such promptness and precision that Chief Marshal Read gave his orders to march at the first stroke of the city bells striking 11 o'clock. Not only this, but the column moved with the same precision; for every point along the line of march was passed exactly at the announced time. The column traversed seven miles of Cambridge streets. It took three hours in passing a given point, and it was about four miles long. A better idea of the length of the procession can

[1] See p. 163.

be gained in the knowledge of the fact that after the head of the parade had gone over the entire line of march to North Cambridge, countermarching to the common, more than three of the divisions had passed in review while the trades' division was still passing up through Harvard Square. There were about twelve hundred horses and over ten thousand people in line.

First came the platoon of police, mounted. Then came the chief marshal, Hon. John Read, and his staff. Next came the regimental escort, the entire Fifth Regiment, M. V. M., having volunteered its services for this duty, as a compliment to the colonel of the regiment, Mayor Bancroft. The First Corps of Cadets, escorting Acting Governor Wolcott, were next in line; and following the long double column of carriages, with the invited guests, were the six large divisions: The first division was composed of militia companies, G. A. R. Posts, school cadets, and other organizations of a military or semi-military character. The second division was made up entirely of the students of Harvard University. In the third division were more militia organizations, the Cambridge police and fire departments, the veteran firemen, and representatives of the secret societies and clubs of the city. The fourth division included many of the Catholic organizations of Cambridge, and the fifth division was composed of the Cambridgeport Gymnasium Association and other organizations connected with St. Mary's parish. The sixth and last division was devoted to a trades' exhibit. In many respects it was the most striking and interesting part of the procession. The Citizens' Trade Association, in carriages, led the long display, in which were represented all the branches of trade and industry in the city.

The parade, with its soldiery, civilians, and tradesmen, was the most ambitious affair of that nature that had ever been seen in the streets of Cambridge. From the moment the chief marshal gave the orders to march, on the very second of the announced hour, till the imposing and dignified review, as the parade was dismissed, nothing occurred to mar the perfect enjoyment of the greatest event of the celebration. The streets were filled with people, but there was no disorder. The temper and spirit of the waiting crowds were as sunny as the June day itself. There was a calm dignity resting over

the whole occasion, as the long columns crept between the lines of patient but interested on-lookers. There was no more significant sentence uttered during the whole celebration, and none more expressive of the spirit which actuates the people of Cambridge, than the words of President Eliot, after he had ridden over seven miles of Cambridge streets. "I never before received so strong an impression," said Dr. Eliot, "of the general courtesy and fine bearing of the men, women, and children of the city assembled in great numbers for a public festivity."

THE CHILDREN'S ENTERTAINMENT AND THE MEMORIAL TREE.

Three huge tents were pitched on Cambridge Common to accommodate the schoolchildren. At the request of the sub-committee on entertainment, the Cantabrigia Club had appointed a committee from its membership[1] to take charge of the children's entertainment. The exercises began at 12.30 o'clock, when the granite tablet which marks the Memorial Tree was unveiled. The tablet bears the following inscription: —

"On this spot[2] in 1630 stood an ancient oak under which were held colonial elections. This scion[3] of the Washington

[1] Mrs. Mary P. C. Billings, Mrs. William Goepper, Mrs. A. Packard, Mrs. G. F. Ford, Mrs. C. L. Edgerly, Mrs. J. B. Rice, Miss E. F. Blodgett, Mrs. W. O. Barbour, and Mrs. Alice Teele.

[2] The following letter proves the historic value of the place: —

June 4, 1896.

JOHN J. AHERN, ESQ.,

Sec. Committee on Tree, Semi-centennial Celebration.

DEAR SIR, — The spot in which the young elm tree is planted on Cambridge Common marks the location of the old oak tree mentioned in Doctor Abiel Holmes's "History of Cambridge" as the place where some of the early colonial elections were held. The spot was pointed out to me by my father when I was a lad, and your committee can be assured that you have now re-marked a most interesting historic place.

JOHN HOLMES.

[3] The identity of the tree is established by the following letter: —

BOSTON, Mass., May 28, 1896.

MR. G. R. COOK,

Supt. of Parks, Cambridge, Mass.

DEAR SIR, — It gives me pleasure to present to the city of Cambridge the elm which you are to use in connection with the celebration of June 3d. This elm is the only one I know of which is grafted from the Washington Elm, and I can certify most positively that this elm was grafted from wood taken from the old elm standing at the junction of Mason and Garden

GENERAL COMMITTEE—WARD THREE

John T. Shea	James M. Price	James F. Aylward
George H. Howard	Joseph J. Kelley	William Goepper
John H. Ponce		Hon. John W. Coveney
Rev. John O'Brien	Charles W. Dailey	John S. Clary

GENERAL COMMITTEE — WARD FOUR

Charles W. Cheney
John Hopewell, Jr.
Edmund Reardon
Theodore H. Raymond
John D. Billings
Dr. James A. Dow
William A. Munroe
Joseph P. Gibson
Isaac S. Pear
Warren F. Spalding
J. Lyman Stone

elm was planted May, 1896." The tablet was unveiled by Hon. Chester W. Kingsley, who also delivered a short historical address to the schoolchildren.[1]

One of the very inspiring incidents of the children's entertainment was the singing by several thousands of the schoolchildren, under the direction of Mr. Frederick E. Chapman. In addition to "America," the "Cambridge Hymn," written by Mrs. Emma Endicott Marean for this part of the anniversary celebration, was sung, as follows: —

THE CAMBRIDGE HYMN.

TUNE: *Flag of the Free.*

Fair on the sight
Dawneth a light,
Heralding ages that yet are to be;
When every man,
Earnest in plan,
Steadfast for duty, life's purpose shall see.
Noble the city, noble the state,
When all her children, humble or great,
Seek to repay
Each in his way,
Blessings unnumbered she lavishes free.

Heirs of the past,
We will hold fast
All of the lessons she teaches to-day;
Giving in turn,
Thus may we learn
Calls of the future with joy to obey.
City of freedom, city of peace,
May all our lives thy honor increase;
Pledge we in truth,
Now in our youth,
Gladly to serve thee as years pass away.

streets. It has always been marked in such a way that its identity cannot be questioned, and I am glad that the city will be able to plant it out and preserve it, so that when the original tree shall have departed, the city may have a living reminiscence of it for many years to come.

Very truly yours,

SHADY HILL NURSERY CO.,
E. L. BEARD, President.

[1] See p. 106.

In the tents, after the exercises at the tree, the children were amused and entertained with music, readings, and exhibitions of magic.[1] Finally they viewed the procession from their point of vantage on the common. The tents were named "Camp 1946," in honor of the future men and women of Cambridge.

THE BANQUET.

The official guests of the city were entertained after the parade at a banquet in Union Hall. The affair was informal. Mayor Bancroft presided, and welcomed the guests. Speeches were made by Acting Governor Roger Wolcott,[2] President Charles W. Eliot[3] of Harvard University, Mayor Josiah Quincy[4] of Boston, and Rev. S. M. Crothers of the First Parish Church. There were about two hundred around the tables, including the invited guests. The gallery was open to women. The banquet, designedly, was given but little prominence in the programme of the celebration.

THE RECEPTION AT CITY HALL.

The public reception at the city hall was the closing social event of the celebration. The florists had decorated the interior of the building with prodigal hands. The principal reception was held in the mayor's office, the receiving party including the following ladies and gentlemen: Mayor and Mrs. W. A. Bancroft, Mr. and Mrs. Henry O. Houghton, President and Mrs. Charles W. Eliot, Mr. Henry Thomas, Mayor Josiah Quincy, ex-Mayor and Mrs. J. M. W. Hall, ex-Mayor and Mrs. S. L. Montague, ex-Mayor C. H. Saunders, Miss Saunders, Mrs. Clapp, and Miss Bradford, daughter of ex-Mayor Isaac Bradford.

At the same time, other receptions were in progress in the offices of many of the city departments, where the receiving parties comprised the commissioners and heads of departments, with their wives and ladies. The head ushers, Mr. Charles C. Read and Mr. William S. Hall, were assisted by a number of the representative young men of the city, including many Harvard undergraduates.[5] Light refreshments were served.

[1] See p. 191. [2] See p. 154. [3] See p. 76. [4] See p. 131.

[5] Mr. L. V. P. Allen, Mr. Edmand K. Arnold, Mr. L. F. Baldwin, Mr. Hugh Bancroft, Mr. S. F. Batchelder, Mr. Alexander Baxter, Mr. Stoughton Bell, Mr. Leslie Bigelow, Mr. Shirley Boyd, Mr. Arthur H. Brooks, Mr.

Music was furnished by Thomas's Cambridge orchestra; and there was dancing. The reception lasted from 8 o'clock until 10, and during that time several thousands were in attendance to exchange congratulations over the success of the celebration.

THE FIREWORKS.

While the reception was in progress at the city hall, thousands were enjoying the closing out-door events of the celebration, — the fireworks displays. Two of these were given, — one on Cambridge Field (ward 2), and the other on Holmes Field (ward 1). Band concerts were given at each field, and great crowds of people were in attendance.

The celebration had proclaimed to the world the glory of Cambridge. It closed with the people of all classes in the city participating in it. The two days' programme had been planned for the people, and by the people it had been carried out. The celebration had wrought a more unified Cambridge. It had brought the people together as they had never been before. They had been shown new possibilities in their own beautiful city, and their minds had been inspired with new and higher ideals of municipal life. The influence of the semi-centennial celebration did not cease when the last spark flickered out in the soft night air of June, for the aroused and invigorated civic patriotism will impress itself upon the future de-

Frank Carney, Mr. George H. Carrick, Mr. A. S. K. Clark, Mr. B. G. Davis, Mr. George Doane, Mr. Clifford W. Dow, Mr. S. H. Dudley, Mr. William H. Evans, Mr. Howard B. Flint, Mr. Eliot H. Goodwin, Mr. A. G. Goodrich, Mr. Henry D. Green, Mr. W. A. Hayes, 2d, Mr. George B. Henshaw, Mr. Frank B. Hopewell, Mr. Edward R. Houghton, Mr. Freeman Hunt, Mr. Brooks Walker, Mr. Carroll Watson, Mr. Strafford Wentworth, Mr. William R. Westcott, Mr. Austin T. White, Mr. James K. Whittemore, Mr. A. E. Jones, Mr. Arthur M. Jones, Mr. Lowell Kennedy, Mr. Eric A. Knudson, Mr. Edward B. Lambert, Mr. Daniel J. Madden, Mr. P. J. Madden, Mr. R. J. Melledge, Mr. George F. McKelleget, Mr. Charles Mullen, Mr. William T. Neilon, Mr. George E. Norton, Mr. W. B. Odiorne, Mr. H. N. Parker, Mr. Henry L. Rand, Mr. W. L. Raymond, Mr. R. L. Raymond, Mr. J. Bertram Read, Mr. William Read, 2d, Mr. John J. Reardon, Mr. George E. Saunders, Mr. Huntington Saville, Mr. Herbert E. Sawin, Mr. P. P. Sharples, Mr. George L. Smith, Mr. C. Lawrence Smith, Jr., Mr. Thorndike Spalding, Mr. J. William Sparrow, Mr. J. Lyman Stone, Mr. Milton J. Stone, Jr., Mr. Ezra R. Thayer, Mr. Sturgis Thorndike, and Mr. Charles Walcott.

velopment of Cambridge, and help to keep the city true to its ideals. Cambridge lives not unto herself alone. Her unfolding has been a blessing to her people, to the American Commonwealth, to humanity ; and her future is pregnant with promise.

GENERAL COMMITTEE—WARD FIVE

Otis S. Brown
Thomas F. Dolan
John E. Parry
Walter H. Lernel
George A. Allison
Dr. Charles Bullock
Stillman F. Kelley
David T. Dickinson
Hon. Chester W. Kingsley.
John C. Watson
Henry D. Yerxa

CHIEFS OF DIVISIONS

Charles H. Morse, 1st Div.

Alfred Borden, 2d Div.
Wm. A. Hayes, 2d, Chief of Staff.
George S. Evans, 3d Div.
Edmund Reardon, 4th Div.
Edward H. Baker, 6th Div.
Patrick Crowley, 5th Div.

II.

JOHN FISKE, Litt. D., LL. D.[1]

We have met together this evening on one of those occasions which keep recurring, for communities as well as for individuals, when it is desirable to take a retrospect of the past, to call attention to some of the characteristic incidents in our history, to sum up the work we have done, and estimate the position we occupy in the world. As long as we retain the decimal numeration that is natural to ten-fingered creatures, we shall encounter such moments at intervals of half-centuries and centuries, and happy are the communities that can meet them without shameful memories that shun the light of history; happy are the people that can look back upon the work of their fathers and in their heart of hearts pronounce it good! What a blot it was upon the civic fame of every Greek community that took part in putting out the brightest light of Hellas in the wicked Peloponnesian War! Can any right-minded Venetian look without blushing at the bronze horses that surmount the stately portal of St. Mark's? — a perpetual memento of that black day when ravening commercial jealousy decoyed an army of Crusaders to the despoiling of the chief city of Christendom, and thus broke away the strongest barrier in the path of the advancing Turk! What must the citizen of Paris think to-day of cowardly massacres of unresisting prisoners, such as happened in 1418 and in 1792? Is there any dweller in Birmingham who would not gladly expunge from the past that summer evening which witnessed the burning of the house and library of Dr. Priestley? From such melancholy scenes, and from complicity in political crime, our community, our neighborhood, has been notably free. The annals of Massachusetts during its existence of nearly three centuries are written in a light that is sometimes dull or sombre, but very seldom lurid. In particular the career of Cambridge has been a placid one. We do not find in it many things to startle us; but there is much that we can approve, much upon which, without falling

[1] Oration delivered at the public meeting in Sanders Theatre, June 2.

into the self-satisfied mood that is the surest index of narrowness and provincialism, we may legitimately pride ourselves. In commemorating the fiftieth anniversary of the incorporation of Cambridge as a city, a retrospect of the half-century is needful; but we shall find it pleasant to go farther back, and start with a glimpse of the beginnings of our town.

I came near saying "humble beginnings;" it is a stock phrase, and perhaps savors of tautology, since beginnings are apt to be humble as compared with long-matured results. But an adjective which better suits the beginnings of our Cambridge is "dignified." Circumstances of dignity attended the selection of this spot upon the bank of Charles River as the site of a town, and there was something peculiarly dignified in the circumstances of the change of vocation which determined the change in its name. The story is a very different one from that of the founding of towns in the Old World in the semi-barbarous times when the art of nation-making was in its infancy. In those earlier ages it was only through prolonged warfare against enemies nearly equal in prowess and resources, that a free political life could be maintained; and it was only after numberless crude experiments that nations could be formed in which political rights could be efficiently preserved for the people. All the training that such long ages of turbulence could impart had been gained by our forefathers in the Old World. To the founders of our Cambridge it had come as a rich inheritance. They were not as the rough followers of Alaric or Hengist. They had profited by the work of Roman civilization, with its vast and subtle nexus of legal and political ideas. In the hands of their fathers had been woven the wonderful fabric of English law; they were familiar with parliamentary institutions; they had been brought up in a country where the king's peace was better preserved than anywhere else in Europe, and where at the same time self-government was maintained in full vigor. They had profited, moreover, by the scholastic learning of the Middle Ages and the Greek scholarship of the Renaissance, nor was the newly awakening spirit of scientific inquiry, visible in Galileo and Gilbert, lost upon their keen and inquisitive minds. These Puritans, heirs to what was strongest and best in the world's culture, came to Massachusetts Bay in order to put into practice a theory of civil government, in which the interests both of liberty and of

godliness seemed to them likely to be best subserved. They came to plant the most advanced civilization in the midst of a heathen wilderness, and thus the selection of a seat of government for the new commonwealth was an affair of dignity and importance.

Half a dozen towns, including Boston, had already been begun, when it was decided that a site upon the bank of Charles River, three or four miles inland, would be most favorable for the capital of the Puritan colony. It would be somewhat more defensible against a fleet than the peninsula of Boston and Charlestown. The war-ships to be dreaded at that moment were not so much those of any foreign power as those of King Charles himself, for none could tell that the grim clouds of civil war then lowering upon the horizon of England and Scotland might not also darken the coast of Massachusetts Bay. When the site was selected, on the 28th of December, 1630, it was agreed that the governor, deputy-governor, and all the Court of Assistants (except Endicott, already settled at Salem) should build their houses here. Fortunately no name was bestowed upon the new town. It was known simply as the New Town, and here in the years before 1638 the General Court was several times assembled. During those seven years the number of Puritans in New England increased from about 1500 to nearly 20,000. It was also clear that the king's troubles at home were likely to keep him from molesting Massachusetts. With the increased feeling of security, Boston came to be preferred as the seat of government, and only two of its members ever fulfilled the agreement to build their houses in the New Town.

The building of the New Town, however, furnished the occasion for determining at the outset what kind of government the Puritan commonwealth should have. It was to be a walled town, for defense against frontier barbarism of the New World type, not the formidable destructive power of an Attila or a Bayazet, but the feeble barbarism of the red men and the Stone Age, so that a wall of masonry was not required, but a wooden palisade would do. In 1632, the Court of Assistants imposed a tax of £60 for the purpose of building this palisade, but the men of Watertown refused to pay their share on the ground that they were not represented in the taxing body. The ensuing discussion resulted in the establishment of a House of Depu-

tics, in which every town was represented. Henceforth the Court of Assistants together with the House of Deputies formed the General Court. There was no authority for such a representative body in the charter, which vested the government in the Court of Assistants; but, as Hutchinson tells us, the people assumed that the right to such representation was implied in that clause of the charter which reserved to them the natural rights of Englishmen. Thus the building of a wooden palisade from Ash Street to Jarvis Field furnished the occasion for the first distinct assertion in the New World of the principles that were to bear fruit in the independence of the United States.

But the most interesting event in the history of the New Town before it became Cambridge was the brief sojourn of the Rev. Thomas Hooker and his company, from Braintree in England. In popular generalizations it is customary to allude to our Puritan forefathers as if they were all alike in their ways of thinking, whereas in reality it would be difficult to point out any group of men and women among whom individualism has more strongly flourished. Among the numberless differences of opinion and policy, it was only a few — and mostly such as were related to vital political questions — that blazed up in acts of persecution. For the disorganization wrought by Mrs. Hutchinson swift banishment seemed the only available remedy; but slighter differences could be healed by a peaceful secession, which some people deprecated as the "removal of a candlestick." Such a secession was that of Hooker and his friends. The difference between Hooker's ideal of government and Winthrop's has come to be recognized as in some measure foreshadowing the different conceptions of Jefferson and Hamilton in later days. But of controversy between the two eminent Puritans only slight traces are left. One act of omission on the part of the friendly seceders is more forcible than reams of argument: the founders of Connecticut did not see fit to limit the suffrage by the qualification of church-membership.

The removal of so many people to the banks of the Connecticut left in the New Town only eleven families of those who had settled here before 1635. But depopulation was prevented by the arrival of a new congregation from England. There stands on our common a monument in commemoration of John Bridge, who was for many years a selectman of Cambridge, and dwelt beyond the western limits of the town, on or near the site since

famous as the headquarters of Washington and the home of Longfellow. This John Bridge, deacon of the First Church, was one of the earliest settlers of the New Town, and one of the eleven householders that stayed behind, a connecting link between the old congregation of Thomas Hooker and the new congregation of Thomas Shepard. The coming of this eminent divine was undoubtedly an event of cardinal importance in the history of our community, for in the Hutchinson controversy, which shook the little colony to its foundations, his zeal and vigilance in exposing heresy were conspicuously shown; and, if we may believe Cotton Mather, it was this circumstance that led to the selection of the New Town as the site for the projected college. It was well for students of divinity to sit under the preaching of such a man, and of such as he might train up to succeed him. How vain were all such hopes of keeping this New English Canaan free from heresy was shown when Henry Dunster, first president of the college, was censured by the magistrates and dismissed from office for disapproving of infant baptism!

In the great English universities at that time Royalism and Episcopacy prevailed at Oxford, while Puritanism more or less allied with Republicanism was rife at Cambridge. Ever since the fourteenth century a superior flexibility in opinion had been observable in the eastern counties, whence came so many of the people that founded New England. Not only Hooker and Shepard, but most of our clergy, among whom individualism was so rife, were graduates of Cambridge. When it was decided that the New Town was to be the home of our college, it was natural for people to fall into the habit of calling it Cambridge; and this name, so long enshrined already in their affections, already made illustrious by Erasmus and Fisher, by Latimer and Cranmer, by Burghley and Walsingham and the two Bacons, by Edmund Spenser and Ben Jonson, — this name of such fame and dignity was adopted in 1638 by an order of the General Court. The map of the United States abounds in town names taken at random from the Old World, often inappropriate and sometimes ludicrous from the incongruity of associations. The name of our city is connected by a legitimate bond of inheritance with that of the beautiful city on the Cam. It was given in the thought that the work for scholarship, for godliness, and for freedom, which had so long been

carried on in the older city, was to be continued in the younger. The name thus given was a pledge to posterity, and it has been worthily fulfilled.

Into the history of the town of Cambridge during the two centuries after it received its name, I do not propose to enter. But a glimpse of its general appearance during the greater part of that period is needful in order to give precision and the right sort of emphasis to the contrast which we see before us to-day. The Cambridge of those days was simply the seat of the college, not yet developed into a university. Within the memory of persons now living, Old Cambridge was commonly alluded to as "the village." In the original laying out of the township we seem to see a reminiscence of the ancient threefold partition into town mark, arable mark, and common. The "east gate," near the corner of Harvard and Linden streets, and the "west gate," at the corner of Ash and Brattle, marked the limits of the town in those directions. The town was at first comprised between Harvard Street and the marshes which cut off approach to the river bank. Afterward the "West End," from Harvard Square to Sparks Street, was gradually covered with homesteads. The common began, as now, hard by God's Acre, the venerable burying-ground, and afforded pasturage for the village cattle as far as Linnæan Street. The regions now occupied by Cambridgeport and East Cambridge contained the arable district with many farms, small and large, but everywhere salt marshes bordered the river and much of the country was a wild woodland. The tale of wolves killed in Cambridge for the year 1696 was seventy-six, and a bear was seen roaming as late as 1754. It was a rough country which the British first encountered when they landed at Lechmere Point in 1775, on their night march to Lexington. Cambridge then turned its back toward Boston, to which the only approach was by a causeway and bridge at what we now call Boylston Street, and by this route the distance was eight miles, as we still read upon the ancient milestone in God's Acre. To complete our outline of the village, we must recall the principal public buildings, — the meeting-house, a little south of the site of Dane Hall, used both as church and as town-house until 1708, when a building was erected in the middle of Harvard Square to serve for town meetings and courts. A little eastward, near the "east gate," stood the parsonage. The schoolhouse was behind the site of

Holyoke House; the jail stood on the west side of Winthrop Square, which was then an open market. Between this market and Harvard Square, in the sanded parlor of the Blue Anchor Tavern, the selectmen held their meetings; and on the corner of the street which still bears the name of Harvard's first president was something rarely to be seen in so small a village, the printing-press now known as the University Press, the only one in English America, until Boston followed the example in 1676.

Until the beginning of the present century these outlines of Cambridge remained with but little change, save for the building of noble houses on spacious estates toward Mount Auburn in one direction and upon Dana Hill in the other. The occupants of many of these estates were members of the Church of England, and the building of Christ Church in 1759 was one marked symptom of the change that was creeping over the little Puritan community. It was a change toward somewhat wider views of life, and toward the softening of old animosities. In contrast with the age in which we live the whole eighteenth century in New England seems a slow and quiet time, when the public pulse beat more languidly, or at any rate less feverishly, than now. The people of New England led a comparatively isolated life.

Thought in our college town did not keep pace with European centres of thought, as it does in our day. There was less hospitality toward foreign ideas. Few people visited Europe. Life in New England was thrown upon its own resources, and this was in great measure true of Cambridge in the days when it was eight miles from Boston and indefinitely remote from the mother country. One of the surest results of social isolation is the acquirement of peculiarities of speech, most commonly shown in the retaining of archaisms which fashionable language has dropped. That quaint Yankee dialect, of which Hosea Biglow says that

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> "For puttin' in a downright lick
> 'Twixt Humbug's eyes, ther's few can metch it,
> An' then it helves my thoughts ez slick
> Ez stret-grained hickory doos a hetchet;"

that dialect so sweet to the ears of every true child of New England, may still be heard if we go to seek it; but in Lowell's

boyhood it must have been a familiar sound in the neighborhood of Elmwood.

But the work done in this rustic college community, if done within somewhat narrow horizons, was eminently a widening and liberalizing work. The seeds of the nineteenth century were germinating in the eighteenth. Two or three indications must suffice, out of many that might be cited. In 1669 there was a schism in the First Parish of Boston, brought about by an attempt to revise the conditions of church-membership, in order to obviate some of the difficulties arising from the restriction of the suffrage to church-members, and the founding of the Old South Church by the more liberal party was a result of this schism. One hundred and sixty years later, in 1829, there was a schism in the First Parish of Cambridge, which resulted in the founding of the Shepard Church by the more conservative party. The questions at issue between the two parties were the questions that divide Unitarian theology from Trinitarian, and the distance between the kind of interests at stake in the earlier controversy and in the later may serve as a fair measure of the progress which the mind of Massachusetts had been making during that interval of a hundred and sixty years. In all that time the chief training school for the ministers by whom the speculative minds of Massachusetts were stimulated and guided was Harvard College. But it was here, too, that men eminent in civic life were trained; and among the various illustrations of the type thus nurtured may be cited Samuel Adams and Thomas Hutchinson, foemen worthy of one another, Warren and Hancock, Jonathan Trumbull and John Adams. So far as New England was concerned, the chief work in bringing on the Revolution was done by graduates of Harvard. In the convention which framed our Federal Constitution, three important delegates were the Harvard men, Gerry, Strong, and King; and in this connection one cannot fail to recall names so closely associated with our national beginnings as Timothy Pickering and Fisher Ames, nor can we omit the noble line of jurists from Parsons to Story, and so on to Curtis, whom so many of us well remember; or going back to that Massachusetts convention, of which the work is commemorated in the name of Federal Street, we may single out for mention the great minister and statesman, type of what is best in Puritanism, Samuel West, of New Bedford. Such names

speak for the kind of quiet, unobtrusive work that was going on in Cambridge during those two centuries of rural existence. Such strengthening and unfolding of the spirit is the only work that is truly immortal. In a town like ours the material relics of the past are inspiring, and it is right that we should do our best to preserve them; but they are perishable. The gambrel-roofed house from the door of which President Langdon asked God's blessing upon the men that were starting for Bunker Hill, in later days the birthplace and homestead of our beloved Autocrat, has vanished from the scene; the venerable elm under which Washington drew the sword in defense of American liberty is slowly dying year by year; but for the spiritual achievement that has marked the career of our community there is no death, and they that have turned many to righteousness shall shine in our firmament as the stars for ever and ever.

In contrasting the Cambridge of the nineteenth with that of the two preceding centuries, the first fact which strikes our attention is the increase in the rate of growth. In 1680 the population of Cambridge seems to have been about 850, and the graduating class for that year numbered five. In 1793 the population — not counting the parishes that have since become Brighton and Arlington — was about 1200, and there was a graduating class of 38. Thus in more than a century the population had increased barely fifty per cent. In 1793 there were only four houses east of Dana Street, but that year witnessed an event of cardinal importance, the opening of West Boston Bridge. The distance between Boston and Old Cambridge was thus reduced from eight miles to three, and a direct avenue was opened between the interior of Middlesex County and the Boston markets. The effect was shown in doubling the population of Cambridge by the year 1809, when another bridge was complete from Lechmere Point to the north end of Boston. These were toll bridges in the hands of private corporations, and their success led to further bridges, the one at River Street in 1811, the one at Western Avenue in 1825, and Brookline Bridge so lately as 1850. The principal thoroughfares south and east of Old Cambridge were built as highways connecting with these bridges; thus River Street and Western Avenue were tributary to West Boston Bridge, and to that point the Concord Turnpike was prolonged by Broadway, the Middlesex

Turnpike by Hampshire Street, and the Medford Road by Webster Avenue; while Cambridge Street, intersecting these avenues, formed a direct thoroughfare from the Concord and Watertown roads to the northern part of Boston. The completion of these important works led to projects for filling up the marshes and establishing docks in rivalry of Boston, — plans but very slightly realized before circumstances essentially changed them.

In this way Cambridge, which had hitherto faced the Brighton mainland, turned its face toward the Boston peninsula, and two new villages began to grow up at "the Port" and "the Point," otherwise Cambridgeport and East Cambridge. It was not long before the new villages began in some ways to assert rivalry with the old one. The corporation which owned the bridge and large tracts of land at Lechmere Point naturally wished to increase the value of its real estate. Middlesex County needed a new court-house and jail. In 1757 a new court-house had been built on the site of Lyceum Hall, but in 1813 there was a need for something better; whereupon the Lechmere Point Corporation forthwith built a court-house and jail in East Cambridge, and presented them, with the ground on which they stood, to the county. In 1818 a lot of land in the Port, bounded by Harvard, Prospect, Austin, and Norfolk streets was appropriated for a poor-house. Soon afterward it was proposed to inclose our common, — which with the lapse of time had shrunk to about its present size, — and to convert it from a grazing ground into an ornamental park. The scheme met with vehement opposition, and the town-meetings in this growing community suddenly became so large that the old court-house in Harvard Square would not hold them. Accordingly a bigger town-house was built in 1832 on the eastern part of the poor-house lot, and thus was the civic centre removed from Old Cambridge.

This event served to emphasize the state of things which had been growing up with increasing rapidity since the beginning of the century. Instead of a single village, with a single circle of interests, there were now three villages, with interests diverse and sometimes conflicting as regards the expending of public money, so that feelings of sectional antagonism were developed.

In New England history the usual remedy for such a state of things has been what might be called "spontaneous fission."

The overgrown town would divide into three, and the segments would go on pouting at each other as independent neighbors. We need not be surprised to learn that in 1842 the people of Old Cambridge petitioned to be set off as a separate town; but this attempt was successfully opposed, with the result that in 1846 a city government was adopted. In that year the population had reached 13,000, and was approaching the point at which town-meetings become unmanageable from sheer bulk. For small communities Thomas Jefferson was probably right in holding that the town-meeting is the best form of government ever devised by man. It was certainly the form best loved in New England down to 1822, when Boston with its population of 40,000 reluctantly gave it up and adopted a representative government instead. The example of Boston was followed in 1836 by Salem and Lowell, and next in 1846 by Roxbury and Cambridge. From that time forth the making of cities went on more rapidly. It was the beginning of a period of urban development, the end of which we cannot as yet even dimly foresee. This unprecedented growth of cities is sometimes spoken of as peculiarly American, but it is indeed not less remarkable in Europe, and it extends over the world so far as the influence of railroad and telegraph extends. The influence of these agencies of communication serves to diffuse over wide areas the effects wrought by machinery at different centres of production. With increased demand for human energy, the earth's power of sustaining human life has vastly increased, and there is a strong tendency to congregate about centres of production and exchange. In 1846 there were but five cities in the United States with a population exceeding 100,000; New York had not yet reached half a million. To-day New York is approaching the two-million mark, three other cities have passed the million, and not less than thirty have passed the hundred thousand. During this half-century the 13,000 of Cambridge have increased to more than 80,000. The Cambridge of to-day contains as many people as the Boston of sixty years ago.

The causes of this growth of Cambridge might be treated, had we space for it, under three heads. Our city has grown because of its proximity to Boston; it has grown by reason of its flourishing manufactures; and it has grown with the growth of the university. That Cambridge should have shared in the general prosperity of this suburban region is but natural. But

persons at a distance are apt to show surprise when we speak of it as a manufacturing city. This feature in our development belongs to the period subsequent to 1846, and has much to do with the growth of the eastern portions of Cambridge, where the combined facilities for railroad and water communication have been peculiarly favorable to manufactures. In the early part of this century the glass-works at East Cambridge, which have since departed, were somewhat famous, considerable manufactures of soap and leather had been begun, and cars and wagons were made here. At the present time some of our chief manufactures are of engine boilers and various kinds of machinery, of which the annual product exceeds $2,000,000. Among the industries which produce in yearly value more than $1,000,000 may be mentioned printing and publishing, musical instruments (especially pianos and organs), furniture, clothing, carpenter's work, soap and candles, biscuit-baking; while among those that produce $500,000 or more are carriage-making and wheelwright's work, plumbing and plumber's materials, bricks and tiles, and confectionery. Not only our own new Harvard Bridge, but most of the steel railway bridges in New England, have been built in Cambridge. We supply a considerable part of the world with hydraulic engines, the United States Navy comes here for its pumps, and our pumping machines may be seen at work in Honolulu, in Sydney, in St. Petersburg. In the dimensions of its pork-packing industry Cambridge comes next after Chicago and Kansas City. In 1842 all the fish-netting used in America was made in England; to-day it is chiefly made in East Cambridge, which also furnishes the twine prized by disciples of Izaak Walton in many parts of the world. Last year the potteries on Walden Street turned out seven million flower-pots. Such facts as these bear witness to the unusual facilities of our city, where coal can be taken and freight can be shipped at the very door of the factory, where taxes and insurance are not burdensome and the fire department is unsurpassed for efficiency, where skilled labor is easy to get because good workmen find life comfortable and attractive, with excellent sanitary conditions and unrivaled means of free education, even to the Latin School and the Manual Training School. It is well said, in one of the reports in our semi-centennial volume, that "to Cambridge herself, as much as to any other one thing, is the success of all

her manufacturing enterprises due, and all agree in acknowledging it."

Among Cambridge industries, two may be mentioned as especially characteristic and famous. Of the printing establishments now existing not many can be more venerable than our University Press, of which we have spoken as beginning in 1639. Of the wise and genial founder of the Riverside Press — who once was mayor of our city, and whose memory we love and revere — it may be said that few men of recent times have had a higher conception of bookmaking as one of the fine arts. These two institutions have set a lofty standard for the Athenæum Press, which has lately come to bear them company. The past half-century has seen Cambridge come into the foremost rank among the few publishing centres of the world, where books are printed with faultless accuracy and artistic taste.

The visitor to Cambridge from Brookline, as he leaves the bridge at Brookline Street, comes upon a pleasant dwelling-house, with a private observatory, and hard by it a plain brick building. That is the shop of Alvan Clark and Sons, who have carried the art of telescope-making to a height never reached before. There have been made the most powerful refracting telescopes in the world, and one of the firm, more than thirty years ago, himself acquired fame as an astronomer for his discovery of the companion of Sirius.

From this quiet nook in the Port one's thoughts naturally turn to the Harvard Observatory, which in those days the two Bonds made famous for their accurate methods of research and their discoveries relating to the planet Saturn. The honorable position then taken by the observatory has been since maintained, but as we note this, we find ourselves brought to the consideration of the university and its last half-century of growth. And here my remarks cannot help taking the form, to some extent, of personal reminiscences.

When I first came to Old Cambridge, in 1860, it still had much of the village look, which it has since been fast losing. Pretty much all the spaces now covered by street after street of wooden Queen Anne houses, in such proximity as to make one instinctively look for the whereabouts of the nearest fire alarm, were then open, smiling fields. The old house where the Shepard Church stands was rural enough for the Berkshire

Hills, and on the site of Austin Hall, in the doorway of a homestead built in 1710, one might pause for a cosy chat with the venerable and courtly Royal Morse, whose personal recollections went back into the eighteenth century. The trees on the Common were the merest saplings, but an elm of mighty sweep, whose loss one must regret, shaded the whole of Harvard Square. Horse-cars came and went on week-days, but on Sunday, he who would visit Boston must either walk or take an omnibus, in which riding was a penance severe enough to atone for the sin. "Blue Laws" in the university were in full force; the student who spent his Sundays at home in Boston must bring out a certificate showing that he had attended divine service twice; no discretion was allowed the parents.

College athletics were in their infancy, as the little gymnasium still standing serves to remind us. There were rowing matches, but baseball had not come upon the scene, and football had just been summarily suppressed. The first college exercise in which I took part was the burial of the football, with solemn rites, in a corner of this Delta. On Class Day there was no need for closing the yard; there was room enough for all, and groups of youths and maidens in light summer dress, dancing on the green before Holworthy, made a charming picture, like that of an ancient May Day in merry England.

The examination days which followed were more searching than at other American colleges. The courses of study were on the whole better arranged than elsewhere, but during the first half of the course everything was prescribed, and in the last half the elective system played but a subordinate part. The system of examinations did not extend to the Law School, where a simple residence of three terms entitled a student to receive the bachelor's degree. The library at Gore Hall had less than one fifth of its present volumes, with no catalogue accessible to the public, and one small table accommodated all the readers. For laboratory work the facilities were meagre, and very little was done. We all studied in a book of chemistry; how many of us ever really looked at such things as manganese or antimony? For the student of biology, the provision was better, for the Botanic Garden was very helpful, and in the autumn of 1860 was opened the first section of our glorious Museum.

Here one is naturally led to the reflection that in that day of small things, as some might call it, there were spiritual influences operative at Harvard which more than made up for shortcomings in material equipment. There is a kind of human presence, all too rare in this world, which is in itself a stimulus and an education worth more than all the scholastic artifices that the wit of man has devised; for in the mere contact with it one's mind is trained and widened as if by enchantment. Such a human presence in Cambridge was Louis Agassiz. Can one ever forget that beaming face as he used to come strolling across the yard, with lighted cigar, in serene obliviousness of the university statutes? Scarcely had one passed him, when one might exchange a pleasant word with Asa Gray, or descry in some arching vista the picturesque figures of Sophocles or Peirce, or turning up Brattle Street encounter, with a thrill of pleasure not untinged with awe, Longfellow and Lowell walking side by side. In such wise are the streets and lawns of our city hallowed by the human presences that once graced them; and few are the things to be had for which one would exchange the memories of those days!

My class of 1863. with 120 members, was the largest that had been graduated here. It would have been larger, but for the Civil War, and a period followed with classes of less than one hundred members, a sad commentary upon the times. Boundless possibilities of valuable achievement must be sacrificed to secure the supreme end, that the commonwealth should not suffer harm. How nobly Harvard responded to the demand is recorded upon the solemn tablets in this Memorial Hall. For those who are inclined to dally with the thought that war is something that may be undertaken lightly and with frolicsome heart, this sacred precinct and the monument on yonder common have their lesson that may well be pondered.

The vast growth of our country since the Civil War has been attended with the creation of new universities and the enlargement of the old ones to such an extent as to show that the demand for higher education more than keeps pace with the increase of population. The last graduating class in our Quinquennial Catalogue numbered 350 members. The university contains more than 3000 students. The increase in number of instructors, in courses of instruction, in laboratories and museums, in facilities and appliances of every sort, has wrought

changes like those in a fairy tale. The Annual Catalogue is getting to be as multifarious as Bradshaw's Guide, and a trained intellect is required to read it. The little college of half a century ago has bloomed forth as one of the world's foremost universities. Such things can come from great opportunities wielded and made the most of by clearness of vision and vast administrative capacity.

To this growth of the university must be added the most happy inception and growth of Radcliffe College, marking as it does the maturing of a new era in the education of women. We may well wish for Radcliffe a career as noble and as useful as that of Harvard, and I doubt not that such is in store for it. A word must be said of the Episcopal Theological School, based upon ideas as sound and broad as Christianity; and of the New-Church Theological School more recently founded. We must hail such indications of the tendency toward making our Cambridge the centre for the untrammeled study of the most vital problems that can occupy the human mind.

But the day we are celebrating is a civic, not a university occasion, and I must dwell no longer upon academic themes. We are celebrating the anniversary of the change which we once made from government by town-meeting to city government. Have we good reason for celebrating that change? Has our career as a civic community been worthy of approval? In answering this question I shall not undertake to sum up the story of our public schools and library, our hospital and charity organizations, the excellent and harmonious work of our churches Protestant and Catholic, our Prospect Union warmly to be commended, our arrangements for water supply and sewage, and our admirable park system (in which we may express a hope that Elmwood will be included). This interesting and suggestive story may be read in the semi-centennial volume, "The Cambridge of Eighteen Hundred and Ninety-Six," just issued from the Riverside Press. It is an enlivening story of progress, but like every story it has a moral, and I am going to pass over details and make straight for that moral. Americans are a bragging race because they have enjoyed immense opportunities, and are apt to forget that the true merit lies not in the opportunity, but in the use we make of it. Much gratifying progress can be achieved in spite of the worst sort of blundering and sinning on the part of governments. The greater part,

indeed, of human progress within historic times has been thus achieved. A good deal of the progress of which Americans are wont to boast has been thus achieved. Now the moral of our story is closely concerned with the fact that in the city of Cambridge such has not been the case. Our city government has from the outset been upright, intelligent, and helpful. We are satisfied with it. We do not wish to change it. Now in this respect the experience of Cambridge is very different from that of many other American cities. The government of our cities is acknowledged to be a problem of rare difficulty, so that it has begun to seem a natural line of promotion for a successful mayor, to elect him governor, and then to send him to the White House! In some cities one finds people inclined to give up the problem as insoluble. I was lately assured by a gentleman in a city which I will not name, but more than a thousand miles from here, that the only cure for the accumulated wrongs of that community would be an occasional *coup d'état*, with the massacre of all the city officers. So the last word of our boasted progress, when it comes to municipal government, is declared to be the Oriental idea of "despotism tempered by assassination"! Now to what cause or causes are we to ascribe the contrast between Cambridge and the cities that are so wretchedly governed? The answer is, that in Cambridge we keep city government clear of politics, we do not mix up municipal questions with national questions. If I may repeat what I have said elsewhere, "since the object of a municipal election is simply to secure an upright and efficient municipal government, to elect a city magistrate because he is a Republican or a Democrat is about as sensible as to elect him because he believes in homœopathy or has a taste for chrysanthemums." Upon this plain and obvious principle of common sense our city has acted, on the whole with remarkable success, during its half-century of municipal existence. The results we see all about us, and the example may be commended as an object-lesson to all who are interested in the most vital work that can occupy the mind of an American, — the work of elevating the moral tone of public life. For it is neither wealth, nor power, nor cunning, nor craft that exalts a nation, but righteousness and the fear of the Lord.

REVEREND EDWARD ABBOTT, D. D.[1]

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." — JOHN iii. 11.

IN the trial of the Christian religion at the bar of public judgment, to determine the reality of its historical facts and the truthfulness of its teachings, there are two chief witnesses for the defense. For the establishment of the historical facts we depend on testimony, but for the truthfulness of its teachings upon experience. The great and final appeal of Christianity is to consciousness. "We speak that we do know, and testify that we have seen." This is the twofold declaration of every one who stands forth before men as a witness for the kingdom of God. It was the declaration of Him who is the supreme witness of God to men. It was the declaration of the apostles and prophets, of Isaiah and St. Paul, of the fathers and martyrs, as it has been of reformers and missionaries; it is the universal declaration of all who, in different parts of the world and at different ages, have borne witness to the religion they professed, and have sought to make a new and deeper place for it in the hearts and lives of mankind.

It was to bear such witness to the great facts and truths of the Christian religion, and to enjoy to the utmost the privileges and blessings of that in which they believed and to which they thus bore witness, that our New England fathers crossed the sea and founded in what was then a wilderness, unsettled and even unexplored, a new political and religious order. In politics these fathers, from whom we have inherited the privileges we enjoy to-day, were dissenters from the established state of England upon such points as the claims of kings and the right of the few to govern the many, and they contended for the principle that all men are born free and equal, and are invested with the right of self-government as an inalienable possession. The history of their experiment has not yet proved the sound-

[1] Sermon preached at St. James's Church, May 31.

ness of the principle, and it remains to be seen whether government by a pure democracy is the form of government which is best suited to the nature of mankind, and the one that can best bear the tremendous strain to which government must be subjected by the passions of the human heart. In religion the differences of our fathers with the establishment in their native land were not so much differences of doctrine as they were differences of organization and administration. Generally speaking they had no quarrel with the theology of the Church of England; what they disliked was the outward constitution of that church, — its episcopate, its lifeless formalism, its empty sacramentalism, — and what they rose against was the worldliness, the sordidness, the heartlessness, the immorality of its clergy. All these things they proposed to leave and did leave behind them when they crossed the sea to find a new home in the new world; but the truth as it is in Jesus, the truth to which the Scriptures bore witness, the truth into which they had been born and baptized, and which had been sealed in the blood of generations, they clung to as their most precious property, and that they brought with them, if they brought anything with them, to be their light in the dark places of the wilderness and their strength and comfort in the arduous and perilous undertaking to which they had devoted their fortunes and their lives. "We speak that we do know, and testify that we have seen," these men most confidently declared, "and because ye receive not our witness" we turn from you to build up on new ground a new social and religious fabric that shall fulfill our vision of the truth of God.

We here to-day of this communion, which represents in its historical and corporate capacity the body out of which these New England fathers came, can rejoice over and for all in which they and we agree, and there is no point at which that agreement is more marked, emphatic, or unalterable than that profound, fundamental, and all-embracing truth, the doctrine of the Trinity, the commemoration of which we reach on this Sunday in the course of our Christian year. Nor is there any geographical point in all our New England field — indeed, in the whole American field — with which that doctrine, and the witnesses to it, and the experience and life and service that grow out of it, are more closely and inseparably associated than our city of Cambridge. The city of Cambridge, and the institu-

tions which have distinguished it, and the contributions it has made to the growth of national character and life, are a distinct fruit of the Trinitarian planting here more than two hundred and sixty years ago. And so it comes to be that on this eve of the fiftieth anniversary of the chartering of Cambridge as a city, and in the discharge of the duty which this pulpit in common with the other pulpits of the city owes to this event, I may rightly ask your attention to this single point, and attempt to combine the observance of Trinity Sunday and the civic anniversary in one.

I, therefore, lay down this proposition and proceed to speak to it, namely, that Cambridge was founded in the faith of the great truth which we signalize to-day, and that the institutions which have given the town its fame were originally and immediately conceived and born in this faith, and designed to serve and extend it, and the religious system which centres in it, in the development of the new world.

Looking upon the letter of history, the intention in the planting of Cambridge was the establishment of "a fortified place" for the better protection of the infant colony then springing up along the shores of Massachusetts Bay, and as a more secure site for the seat of government which at first had been located on one of the other sides of the bay. But looking beneath the letter in search of the spirit that actuated and guided these pioneers, it is not difficult to discover, and the discovery is confirmed by the first steps in the history of the "New Town" as it was called, that the destiny of Cambridge was to serve as a "Fortified Place" in the spiritual sense as well, for the defense, the promulgation, and the perpetuation of the great religious truths, and of the religious system wrought out of them and upon them, loyalty to which had torn these men from their old home and brought them over to a new one.

Six events in the early history of Cambridge determined its character and settled its future for all time. They all occurred within the first thirty years of its corporate life, and so may be regarded as its foundation stones. And as the position of the foundation stones of a building fix its outlines, and their strength and solidity and the care with which they are laid govern the durability and usefulness of the structure that is raised upon them, so these six events thus early fixed what the Cambridge of the future was to be. We are living as we are, because of

them, to-day. Our town is what it is now because of what was done then. And those six events were as follows: —

1. The planting of a Christian church. I use the word "church," not in its general and historical, but in its local and accommodated sense. To the New Town, as it was at first called, removed from Mount Wollaston what was known as the Braintree Company, which was, in fact, a fully organized Christian congregation, with its own minister, the Rev. Thomas Hooker. A meeting-house was built, and Mr. Hooker and his assistant, Mr. Stone, were regularly installed. Thus began the religious life of the New Town. It was begun upon a Trinitarian foundation. An Episcopal church it certainly was not, but it and the religious society which succeeded it under the ministry of the Rev. Thomas Shepard, when the former removed to Connecticut, stood distinctly for the evangelical faith, the corner stone of which was the doctrine of the Trinity.

2. The second event was the founding of Harvard College. In 1637, before the New Town had rounded out a week of years, the General Court designated it as the seat of the college, the instituting of which it had agreed upon the year before; and when in 1638 the name of Cambridge was substituted for that of Newtowne, and John Harvard of Charlestown, dying, bequeathed his library and other endowment to the new college, the conditions of propriety were complete for giving it its name, and Harvard College it formally became by act of the legislature in 1639. In the course of its history Harvard College has had three seals. The motto of the first of them was "Veritas," that of the second "In Christi Gloriam," that of the third "Christo et Ecclesia," and the latter is the seal that is in use to-day. A seal is a very sacred and solemn instrument. It is a sacramental form. It is the outward and visible sign of an inward and spiritual principle. To flourish a seal, to the pledge of which the user does not profess or propose to conform, is a species of dishonesty which it would be hard to excuse. Until Harvard College changes its seal, that seal and its predecessors bear witness to the ideas to which it is consecrated, and those ideas are rooted in the Evangelical doctrines that centre around the cross and are grounded in the doctrine of the Trinity and the related truths of the incarnation and atonement. "The Truth," the "Glory of Christ," and "Christ and the Church," these are the basal rocks on

which our great university, historically, theoretically, and professedly rests. Only as it is true to the function set forth in these terms is it true to the intentions of its founders. A century ago, the institution passed as a Unitarian institution. The policy, if not the boast of its government to-day, is to make of it an un-religious institution having no doctrinal or ecclesiastical relation whatsoever. But its history and its heritage anchor it to Christ, who is the same yesterday, to-day, and forever, the eternal and incarnate Son of God, and to the church which He has purchased with His own blood, and to the truth of which that church is the pillar and the ground, and to the glory of Christ, of which it is the body; and every officer who attempts to swing the college away from that moorings, every teacher who uses his high position and opportunity to sow the seeds of agnosticism, of doubt, of unbelief, is perverting a high and solemn trust of which the college is the expression. Once more, let us hope and pray, may Harvard College respond to her original constitution, and proceed to the fulfillment of her glorious destiny, and become the Christian and church college of the country, dedicated in deed and in truth to Him who is the manifestation of God to the world.

3. The third event was the Cambridge Synod. In 1637 the town was the scene of the first general council of the New England churches, as at the beginning of the fourth century the Asiatic city of Nicæa was the scene of the great council of Nice, and this, as was that, was for the settlement of disputed questions of doctrine, the condemnation of erroneous opinions, and the declaration of the orthodox faith. In matters of order, I repeat, the New England churches were far from being in accord with the Church of England, but in matters of faith they were largely at one, and so far as doctrine is concerned the Cambridge Platform, as it is known, put forth by the New England churches in 1637, here in this town of ours, was the first authoritative utterance of the organized religious life of the colonies, and it was indisputably sound and true upon the great central proposition which we commemorate to-day; an unequivocal confession of the true faith, acknowledging the glory of the eternal Trinity and in the power of the divine majesty worshiping the Unity, and a prayer that God would keep his people who should gather here steadfast in this faith unto the end.

4. The fourth event was the planting of the printing-press. This mighty engine of modern civilization was then little more than a hundred years old. It was yet rude and awkward, but it was already a power. The printing-press in Cambridge, which was set up here in 1638 or early in 1639, was the first press known in the English colonies of North America. For nearly forty years it was the only printing-press in New England. And from 1640 to 1675 the printing-press of Cambridge did all the printing for America. It was distinctively a college press. It was set up in the president's house, and it was run more or less under the president's supervision. It was a part of the machinery for serving Christ and the church. It, like the college, was dedicated to truth. Its function was to advance the greater glory of God in Christ.

5. The fifth event was John Eliot's mission to the Indians. Roxbury, it is true, may claim the honor of having been John Eliot's home, and the scene of his first official labors; but his first service with the Indians, his first sermon to them, the first evangelical sermon on this continent in the heathen tongue, the first evangelical mission, in fact, to a heathen people in modern times, belongs to Cambridge, for it was within the limits of what was then the town of Cambridge that, on the 16th of October, 1646, on the south side of the Charles River, within the present limits of Newton, which was then a part of Cambridge, Eliot gathered his red friends about him, explained to them the truths of the gospel, and applied them to the conditions and needs of his dusky hearers. The faith and fervor of one who accepted, believed in, and lived by the revelation of Father, Son, and Holy Ghost inspired and guided this first attempt to reach the untutored children of the forest with the good news of redemption in Jesus Christ.

6. And the sixth and last event — a brace of events, to speak more exactly — was the printing, first, of the Bay Psalm Book, and second of Eliot's Indian Bible, the distinct purposes of which must have been the promotion of the glory of God by means of Christian praise, and the opening of that Bible and of all the truths which it contains to the knowledge of a race otherwise sitting in darkness.

Such were the events which stamped Cambridge with its early character and gave it its bent, — a bent which it has followed largely to this day. These are the institutions to which,

with what has grown out of them, and with the men who have adorned them, we owe our honors. In many other respects Cambridge cannot vie with other of the suburbs of the New England capital. We have not the tide-water facilities which Charlestown enjoys. We have not the natural attractions of Dorchester or West Roxbury, or the Newtons. Our streets cannot be compared with some of those of Brookline, nor our mansions with those which cluster on the hillsides overlooking the Chestnut Hill reservoir. What is it that gives Cambridge her prestige? Is it not such institutions, such events, such histories, such lives, as those that have been mentioned here? It is the human in the landscape that gives it its beauty and charm. It is not that England is more attractive pictorially that we are drawn to it year after year, and love to wander through its crowded cities or lose ourselves in its green fields and leafy lanes. It is because England is the home of Chaucer, and Shakespeare, and Milton, and George Herbert, and Wordsworth, and Dean Stanley, and Charles Kingsley, and Canon Liddon, and Thomas Hughes. It is because of the institutions, the events, the lives that have illuminated English history and the English landscape, that we love to visit her over and over again. And it is the same sort of history, on a smaller scale, of course, and within a narrower limit of time, that has made Cambridge what she is, and endeared her to our hearts and made us proud of our citizenship. The town where the first Christian college in the land was planted, where the first church council was held and the first platform of Christian doctrine was promulgated, where the first printing-press was set up and the first book printed, and that book a book of psalms for the greater and more fitting praise of God the Father, Son, and Holy Ghost, and where the first mission was preached to the Indians in the gospel tongue, — that must ever be the foremost town in all the land.

Others may be older, larger, richer, finer, but none can be greater in the moral sense. And when we add to all this the fact that this town and these its historic institutions were outgrowths and expressions, natural, distinct, and explicit, of the Trinitarian doctrine of the Church of England, and that for more than a hundred years no question was ever so much as raised as to the Scriptural character of that doctrine, or the importance of it, or its obligations on the conscience and lives

of men, there has been added the final thought which makes all this review most natural and appropriate on this particular Sunday of our Christian year. For until little more than two generations ago Cambridge was a Trinitarian town. There has always been Unitarianism in the Christian church from the time of the Arian controversy down, but hardly to organize itself and lift up its head as an ecclesiastical force until comparatively recent times. A hundred years ago, or a little more, it became a visible and organic reality by capturing King's Chapel in Boston, until then a house of worship of the Church of England; setting aside the Book of Common Prayer up to that time in use in its worship, and substituting for it a spurious prayer book from which all recognition of the Holy Trinity had been carefully expunged. Then presently followed the formation of a Unitarian Association, and the line of demarcation between those who held to the old, traditional, and historic faith, and those who rejected it, became definite and divisive. It was a slow process. Exchange of pulpits gradually ceased between the ministers who stood on the opposite sides of this dividing line. The line ran in and out among all the parishes of the standing order, the Congregational throughout New England, and Cambridge was one of the points at which its manifestation and the consequences became peculiarly conspicuous. Of the First Parish at Harvard Square, dating from the founding of Cambridge, Dr. Abiel Holmes, the father of Oliver Wendell Holmes, was then the pastor, living in the old gambrel-roofed house where the law school now stands. Dr. Holmes stood by the Trinitarian theology. Some of his people went the new way.

A rupture ensued. The difficulty was increased by the complicated relation then existing between the church and the "society," so called. The rupture ended in a split. The pastor and the church, properly so called, went out, and went on their evangelical way, according to the faith of their Cambridge fathers, their English fathers, and, as they understood it, the long line of fathers reaching back to apostolic times, to the New Testament Scriptures, and to the witness of our Lord and Saviour, Jesus Christ; while the society remained in possession of their corporate name and of the house of worship, and had their own way with the doctrine. The Shepard Congregational Church, under the Washington Elm, and the First Parish

meeting-house, just at the upper entrance of Harvard Square, are the visible representatives to-day of these two separated bodies, attest their schism, at the beginning of this century, and stand as monuments, the one of loyalty, the other of disloyalty, to the accepted and transmitted teachings of the Christian Church on the great point which is before our minds to-day. For more than a hundred years there had been but one religious organization in the town, the one which was now rent in twain by the wave of Unitarianism which was sweeping over New England. In 1757 Christ Episcopal Church had been planted by its side as a mission of the Church of England. These two organizations held the town between them until, in 1808, a third society was formed in Cambridgeport in the Unitarian interest, and the division of the old parish followed as above outlined, in 1829. A First Baptist Church was formed in 1817, a First Methodist in 1818, a First Universalist in 1822, and a First Roman Catholic in 1841; but the Unitarian development was a distinct divergence from the original foundation of the town, and that foundation had then been faithfully adhered to, as has been seen, for nearly two hundred years.

And so to-day, standing, as we do, on the historic grounds which the Church of God has occupied from the beginning, we join in the grateful and proud commemoration of the completion of the first half-century of our life as an incorporated city. We do not, we cannot, forget the rock from which we were hewn and the pit from which we were digged. We cannot and we will not forget the faith which the fathers of our city held, which they brought with them from their home beyond the sea, which they held dearer than life itself, which they proposed to hold to the end, and to defend if need be with their lives. We do not forget, what is really the glory of Cambridge, the institutions to which her early life was dedicated, and the lives and works which have gilded her name with lustre wherever it is known. The pure fame of Longfellow and Lowell and Holmes, the long-continued, wide-spread, and still extending influence of her great university throughout the entire land, the dissemination of a wholesome literature to which she has so materially contributed, these and such as these are her titles to honorable mention as she passes this milestone and rounds out the first half-century on her way. What is before us we little know. But this we do know, that the secret of prosperity in the future,

as the secret of influence and power in the past, must be found where our fathers found it, in the fidelity of our thinking and our living to the truth as it is in Jesus Christ, the great revealer of God to man. Well might we raise, as the crowning feature of the decorations which are to enliven the scenes of the week upon which we have entered, one grand and all-enclosing arch of triumph, on whose span should be inscribed in august pre-eminence the sublime words in which are concentrated the devotions of this day: —

"Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end."

HONORABLE WILLIAM AMOS BANCROFT,[1]

MAYOR OF CAMBRIDGE.

I ESTEEM it a high privilege to meet you upon this, the first of the observances, with which is commemorated our city's fiftieth anniversary. This observance is not only the first, but it is the only one which is devoted entirely to a single interest of the city, apart from all others. In this way is shown the importance which this community attaches to the subject of education. And why should not education be held here in high esteem? It was no mere accident by which the fathers established here a college, ere scarce they had founded a state. Full well was the character of those who dwelt here known, and with much confidence was the preservation of learning intrusted to their care.

Many of you who now sit here may reasonably expect to take part in the observance of the one hundredth anniversary of the incorporation of our city. What opportunities you will have! What responsibilities you will bear! What achievements may be yours! And with what feelings you will look back to this day!

It is not my purpose to give utterance to such further observations as the occasion suggests, for others have been asked to speak to you. [Introducing President Eliot.] This will not be the first time that a president of Harvard has talked to Cambridge pupils; but I shall not be charged with exaggeration when I say that no president of Harvard has ever reached a higher eminence in the domain of education than he who will now address you. I announce President Eliot of Harvard University.

[Later, introducing Judge McIntire.] I am now about to ask you to listen to one who was Cambridge-born; educated

[1] Introductory remarks at the gathering of the pupils of the English High and Latin schools, and the higher grades of the Parochial schools, at Sanders Theatre, June 2.

in the public schools; holding a degree of Harvard University; a soldier of the Union; one who has served in the councils of the city, and of the commonwealth; for years a safe adviser of the municipality; and who possesses the character and attainments that warranted his appointment to high judicial office. Sooner or later all of us who are able to save any property are sure to take an interest in the decrees of his court. I ask you to listen to the Hon. Charles J. McIntire, principal judge of probate for Middlesex County.

[Still later, introducing Secretary Hill.] It is fortunate that the accident of birth is not needed to become devoted to the welfare of our city. Ten years ago there came among us as the master of the English High School, then just established, one whose intelligence, whose zeal, and whose discretion obtained quick recognition in this, the very home of education. After he had served us with marked distinction, Boston asked him to take charge of its great school of mechanic arts; but the commonwealth soon claimed his talents, and he has become the worthy successor of Horace Mann. I am sure that those who will now hear him for the first time will regret that they have not heard him before, and that those who have heard him before will want to hear him again. I announce the honorable secretary of the State Board of Education, Mr. Frank A. Hill.

HONORABLE WILLIAM AMOS BANCROFT,[1]

MAYOR OF CAMBRIDGE.

In large part the history of nations, both ancient and modern, has been intimately associated with the history of their cities. If cities have not contained all the intellect and all the conscience of mankind, yet they have often been the theatres of direction, and often, too, of decisive action. A city has always been taken to mean a municipality, having not only a large population, but possessing great wealth invested in public institutions and in private concerns, and to be as well the abiding place of many who take the lead in human affairs. Indeed, the idea of a city is that of a cluster of human activities. Much, therefore, of human interest centres about the city.

It is to the city that the traveler goes to study the traits of a people. Its government, its laws, its social customs, its business enterprises, its provisions for health, safety, education, its arrangements for locomotion, for communication, the use it makes of nature and of art for its convenience, its comfort and adornment — in short, the civilization of a people is and can be studied best in its cities.

It is fitting, then, that at suitable periods and in a suitable manner a city should publish to the world some account of its resources, some statement of its characteristics, some outline of its prospects. This can be done by the spoken word, by the printed page, by the procession in the public streets, by the gathering of its inhabitants, and by various other means which an aroused civic spirit suggests.

Founded 266 years ago, Cambridge has now entered upon the fiftieth year of its corporate existence. Grown since 1846 from a population of 13,000, and a valuation of about $10,000,000, it has now a population of 83,000, and a valuation of upwards of $100,000,000. Long known to the world as the seat of the foremost university in the country, it possesses also municipal

[1] Speech delivered at the public meeting in Sanders Theatre, June 2.

advantages which are distinct, even if less famous. It is believed to be the largest city in the country which for nearly a generation has enjoyed a non-partisan government, as it is the largest city which for a decade has decreed and enforced for itself the absence of liquor saloons. It has a water supply, a sewer system, and a park system rarely equaled. It has numerous churches, excellent schools, ample and beautiful public buildings, efficient police and fire departments, well kept and well-lighted streets, good transit facilities, and a low tax rate. It has $25,000,000 invested in manufacturing, and 5,000,000 feet of vacant land within a mile of the State House for more. It has beautiful residences, and plenty of attractive sites for more. It has historic and literary associations that are the pride of the nation, and it has, what other cities and towns in the Union have also, noble men and noble women.

The record of "Fifty years a city" will soon be closed. In it there is much to praise and but little to regret. We take counsel of the past for the gain of the future, and look forward with high hopes.

In the fifty years art has changed the face that nature gave our territory. Have religion and learning and experience changed the public character? I do not know that they have, but I believe it is no less virtuous to-day than it was a half century ago. I need not recite the names of the living whom we delight to honor, whose bounty and whose services have aroused our civic spirit and are making this a city beautiful. Loyal, then, let us be, and let public virtue be our civic pride.

We are met to listen to such observations upon the interests that we commemorate as those who have been invited to speak shall choose to offer. I am glad that the voices you will hear are the voices of Cambridge citizens. Their attainments, their fame, their devotion especially to this community, make unnecessary any words of introduction.

REVEREND DAVID NELSON BEACH, D. D.[1]

"Pray for the peace of Jerusalem :
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good."

PSALM cxxii. 6–9.

STANDING on the eve of the celebration of the fiftieth anniversary of the incorporation of Cambridge as a city, and bearing in mind the desire of our noble chief magistrate, our thoughts, even in God's house, and on this holy day, turn naturally toward the subject of our city. For this we have abundant warrant in Scripture, which, though it is concerned with the highest and eternal truths, bodies these forth to us in connection with the lives of men, of communities, of cities, and of nations. The text is a glowing example of such a temper. That temper extends throughout the Bible. Its vision of heaven in the Apocalypse is the vision of a city lying foursquare, the length and the breadth and the height of it equal. Augustine's glowing "City of God," which has engaged the imagination and tender emotion of the church in all the ages since, and has suggested the norm by which to build civic life on earth, as well as the spiritual life within, is animated by the same idea, and owes the warm response which it has ever received to such an aptitude in men.

Let me say, then, that no city on this continent, and few cities in the world, have greater occasion for such a mood than has this city of our profoundest love. It was one of the earliest to be settled in New England. The men who were first here, Hooker, and his earnest company, who, most of them, migrated soon to the valley of the Connecticut, and Thomas Shepard and

[1] Abstract of a sermon preached at the Prospect Street Congregational Church, May 31.

his friends, who, under strikingly providential circumstances, effected the permanent settlement, were persons of extraordinary character, capacity, and promise. To Shepard especially it was due that here was gathered the first Synod of the churches of the Colonies; that here was put forth the first formal declaration of principles of the ecclesiastical polity then dominating this portion of the new world; that here were settled certain exceedingly difficult problems, affecting the religious life and harmony of Massachusetts Bay; and to the character, judgment, eloquence, and devotion of Shepard was due the fact that here was founded the first American college.

The events from the middle of the seventeenth century to the middle of the eighteenth, while not so notable as those earlier and later, were, as a whole, highly creditable to our community. But as the middle of the eighteenth century arrived, here began to be specially manifested that spirit which made Cambridge so conspicuous in the American Revolution. Cambridge then presently became, over and over again, the gathering place of the men of Middlesex in the early struggles and protests against the encroachment of British tyranny. Not only the geographical position of the town, but the temper of its people, and the traditional position which it had come to occupy as a centre of right civil impulses, caused it to be the key of the situation in the first great moves of the struggle with England.

On our soil landed the troops who marched on Lexington. Within our bounds, upon the retreat, occurred some of the severest fighting of that bloody day. From our common, at nine o'clock in the evening of June 16, 1776, after prayer by the president of the college, marched the men who, within the next twenty-four hours, made the little hillock in Charlestown one of the most famous spots on the globe, and the key and presage of the victorious ending of that unequal struggle upon which our people had begun. Hither came Washington. Under the tree still standing, he took command of the American army. During his stay of nine months in this town, he grew from a provincial military commander to one of the foremost and ablest soldiers of history. Hence it was that there issued his permission that Gage should retire — indeed with flying colors, an empty honor — from Boston, and in effect from New England. Hither was brought Burgoyne after the

fateful day of Saratoga, and here, in a house yet standing, he spent his honorable imprisonment until his return over seas. The very force of the first campaign of the Revolution was so effective and decisive that this ceased to be a place of military importance after 1777; but never, so long as the memory of heroic deeds shall abide, can the events here enacted, the characters here playing their parts, and the storied places which are so numerous within our limited boundaries, cease to have a precious meaning for those able to be touched by the heroic and inspiring in human life.

The years between the Revolution and the outbreak of our Civil War continued to be in keeping, though in quiet tones, with Cambridge's mighty past. It was not by accident that the first company received into the service of the Union in the war for the suppression of the Rebellion was our immortal Cambridge company. It was not by accident that from Elmwood went out the "Biglow Papers," on their humorous, heroic, solemn errand, to stir thought and feeling and life for our cause on both sides the sea. It was not by accident that here was recited the "Commemoration Ode" when the war was done. This and other immortal pieces of literature, here originating, were but the natural outworkings of Cambridge's mighty past.

But God's greatest gifts to men are not wonderful historical associations, or those having to do, as has been so splendidly true of Cambridge, with education, or even with religion as a formal thing in the world; but his greatest gift is the gift to the world of seers, of poets, and of great constructive and inspiring personalities. Such in ample largess has God given to Cambridge. Passing by many poets of lesser name, though of large endowment and fame, and several other classes of intellectually great men, Cambridge has had within the more recent decades its Holmes, its Longfellow, and its Lowell.

O City dear to all our hearts, thou art haunted by the memories of the mighty dead; by recollections of prodigious educational and religious impulses; but especially art thou haunted by the deathless spirits of thy great poets and seers!

And the best of it all is that Cambridge's past is matched by her present. She has been marching out into the larger life of our time. For now a generation she has excluded partisanship from municipal affairs. For now nearly a decade she has excluded the saloon from her populous streets. She has lifted

the ideals of civic life wondrously. She has obliterated, in the harmful sense, the divisions of politics, classes, races, and religions. She has unified in an extraordinary degree the spirit of her whole people. Finally, within the last decade, has sprung up, under the local phrase familar to us all, a municipal ideality hardly excelled by anything since the days of the famous cities of ancient Greece. And all this has been going on while the temper in education, and the constructive force of our university, have been putting the name of Cambridge in the world's forefront in all intellectual ranges.

O my friends, is it possible for us to realize, even in some imperfect degree, that stupendous past and stupendous present which are ours? God open our eyes that we may see the wondrous vision, and our hearts that we may be duly thankful, and that we may adequately face the responsibility which all this involves!

This last is the pith of all. What shall be the future of Cambridge? When she celebrates the centennial of her incorporation, what shall be the record of the city's second half-century? We can tell what we hope it will be. We can kindle our hearts with mighty purposes thereunto. We can dedicate ourselves to the same. This should be the practical purpose of the services in the churches this morning, and of the splendid pageants and festivities which await our people this week.

Comprehensively speaking, Cambridge has but to go on in the path wherein her feet are already set. She has but to be true to her past. Let the earnest mood, the tender but broad religious temper, the strong emphasis upon things intellectual which has marked her, the heroic spirit, the vision, the seership, and yet the practical and living and concrete application of the same, be hers in the future.

To this end, let me urge that we be intelligent about the past of our city, and about its present, and, especially, that our young men and young women dedicate themselves to these high ends. Let us amend everything that needs amending in present conditions, and, if I may repeat words spoken by me at a public meeting in March, let me urge these three things: "Be one. See far. Act."

And now may the richest blessing of the God of our fathers, yea, and of our own God, be upon us. Then assuredly, may we take up the words of the ancient seer: —

"Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good."

REVEREND GEORGE W. BICKNELL, D. D.[1]

"A citizen of no mean city." — Acts xxi. 39.

We are this week to celebrate the fiftieth anniversary of the incorporation of Cambridge into a city. Of course there is no city, no community, which has not its outs. There is no one in which there is not a great chance for improvement. But we believe our city in many ways is superior.

If we would in every station of life endeavor to look for the higher things, instead of contemplating the unpleasant ones, we should find a great deal more of heaven than we do. If I were to speak of Cambridge to a stranger, I should not describe the approach by the way of West Boston Bridge, but go up the river and speak of the beautiful approach by the new Harvard Bridge. Neither should I dwell upon the lack of transportation between Cambridge and Boston, but present the model patience, poor model though, which pulls straps in the over-crowded cars. Nor yet should I be too earnest regarding the lack of decent sidewalks, even in the centre of the city, compelling the children attending some schools to walk through mud and snow at times to get to their buildings, but rather speak of the beautiful shade trees which line the streets.

Fifty years ago a grand town was born into a city. Then there were 12,000 inhabitants, now over 80,000. Then one paid 15 cents to go in the "bus" from Harvard Square to Boston; but now 5 cents. The mayor's salary was $600, now $3500 a year. The city clerk received $400 and other officials in proportion. The appropriation for the police department was $2700, now $110,700. The first city hall cost $2000, the present one $235,000. The number of births in the city in 1846 was 47, in 1894, 2479; marriages in 1846, 96, in 1895, 966; deaths, in 1846, 163, in 1895, 1642; fire department appropriation, in 1846, $2757, in 1895, $82,000. The taxes

[1] Abstract of a sermon preached at the First Universalist Church, May 31.

then were $5 on a thousand, now $15.75. But mark the improvements. Where were pastures then are now schools, churches, business blocks and residences.

Cambridge's first graded schools were established in 1834, and the school appropriation in 1846 was $8500; now $236,000. There were then 30 teachers, now 322. There were then 458 students at Harvard, and there are now 3500. There were standards then, and there are standards now. But how much higher they are to-day: the salary of the teachers then was $250, now $620. When contrasted with the changes of the half century, with the requirements pertaining to the teachers, the salary is far too small.

The shape of the map of Cambridge in 1635 resembled a cradle; in 1644 it looked like a long boot, while in 1896 it is shaped like a butterfly.

Some say we are behind, that we do not keep up. That depends upon what you mean by keeping up. True, outside business is not rushing, although in the one hundred and fifty manufactories in our city there is an immense amount of unseen business. Boston itself would be crippled if it were not for the brains of men who live outside of the city, and many of these are Cambridge men.

Morally, Cambridge stands high. We are free from saloons, gambling hells, and brothels. In the main, one must go outside our limits to find striking immorality. You seldom see an intoxicated person. There may be some kitchen bar-rooms, but they are hidden. Thefts are rare; property comparatively safe.

We have as clean a city government as one could ask for. Look into our city hall. There is not an official there who is not a gentleman. Partisan politics does not enter into our city affairs. A Republican can vote for a Democrat for mayor if the candidate is a decent man, and vice versa, and not lose caste with his party. Match it if you can.

Cambridge has many manufactories which call for skilled labor. The wage-earner of our city is usually a desirable citizen. Our educational advantages are innumerable. The very best is at the command of the wage-earner as well as the scholar.

As I have remarked, there are some outs. Cambridge is socially cold and reserved. There are but few evidences of heart in the hand for strangers, or even acquaintances. A conservative spirit holds one at arm's length. Cambridge people

are splendid people, but "so far and no farther" is the spirit. It is critical — a little fault outweighing a score of virtues. It has only a feeble spirit of enthusiasm. It is all right when started, but the difficulty is to start it.

Its churches are conservative, — live within themselves. The ministers, generally speaking, are like their churches, and the theology which is preached and sometimes published is no credit to the scholarship of our city. They are good fellows — that is, some of them — when you meet them; but the meeting is very seldom. The power which the churches can exert is seen in the work of the no-license campaigns. The work of the clergy along this line has been grand.

The future is before us. We are to take a very active part in the great strides of the next quarter of a century. Our opportunities are great. We have the means and the facilities to lead the world in educational matters. To what height will not science lead the Cambridge scholar? What revelations may be made to the world regarding earth, life, and even something of the beyond, through the minds which may be active here!

The churches will change. The Church of the Message, giving to the world the words, principles, etc., of the Christ will be the mighty power of the future. A half century hence it will require a microscope to find even the names of some of the denominations which are trying to do good, and which will fail as sects because of their conservative and narrow methods and ideas. Dogma must recede to let practical Christianity come to the front. There are cranks everywhere, but the economy of the law of advancement requires that they shall and they do grind to some good purpose.

A city is in a degree the reflection of the spirit of its inhabitants. We should talk up our home place. We can make many boasts which are not idle. We can make Cambridge even more than it is, by infusing into it our interest. We can make its name grander than ever before, by unfolding more manly characteristics, and God will bless as seems to Him good.

REVEREND ALEXANDER BLACKBURN, D. D.[1]

"When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked." — PROVERBS xi. 10, 11.

OUR honored mayor did well when he suggested that the churches of the city hold appropriate services in commemoration of the semi-centennial of the city's organization. We hold to no organic union of church and government, but we do believe they are very closely related, — the one always to be friendly and responsive to the other.

During these fifty years prayers have ascended from these altars for the prosperity of the city, and during the same years the city has ever been ready to extend such protection as was in its power. When the flames claimed the church building, the men in the employ of the city did all in their power to ward off the calamity, and so between church and city there has ever been the most cordial relations.

It is not the place or time to enter upon any historical review of our city's life — that would be only to reiterate what has been said many times, and in these days there is little danger that our city shall suffer for lack of eulogists; indeed, were it not for the fact that fifty years have brought wisdom and stability, there might be danger that fair Cambridge might have her head turned by too much praise. I only take occasion to-night to point out some of the relations of religion to municipal life.

This church organization is about twenty-eight years older than the city, and no doubt has had some influence in shaping the character of our community. Pastors and people have been true to the sentiment of patriotism in city, state, and nation. When the war came, young men from this church and congregation were among the first to respond. I know not

[1] Abstract of a sermon preached at the First Baptist Church, May 31.

how many went forth. Only yesterday I had occasion to make myself known to two different comrades of the G. A. R., and each responded: "I used to go to that church."

I invite you to a brief consideration of some thoughts that seem appropriate to this week of rejoicing, and we may well let the wise King Solomon lead us. His central thought in the text quoted is: The rejoicing and exaltation of a city depends on the prosperity of the righteous. It is the righteous people in a city that make it great. We are coming more and more to see that righteousness is a broad word; it involves very much beside honest dealing and truthful speaking. The righteous man is a full-grown man, the man with cultivated mind; hence we establish our schools that our youth may get understanding. The vast fields of truth open before them; and as they grasp truth, they become more what God would have them. Away with the old notion that goodness and ignorance are inseparable!

Along with this must go the development of the higher nature. There can be no exalted character until the conscience assumes its place — enlightened by truth it becomes the judge of actions and the life runs in right channels. And again, the righteous man recognizes his relations with God. I would say, then, that a city is exalted when her citizens are men of understanding in the truth — whose consciences are true and in control, and who are in right relations with God.

But this is not all. The truly righteous man recognizes his neighbor. He is only one among many, and each man has some claim upon him. A city is what its citizens make it, but this means some active interest in the affairs of his city. Christ said, "Render to Cæsar the things that are Cæsar's." The general public is our Cæsar, — the city, and state, and national government.

I received a bundle of tracts this week, "Why a Christian Should Not Vote." I did not read them all, but the argument was that because of some grievous wrongs in the government the Christian must not recognize the government so far as to cast a ballot. The whole theory is wrong. The ballot is a trust to be used for the good of the community, and the man who refuses to use it is guilty of violating a trust. Suppose the Christian men of Cambridge eleven years ago had said: "It is wrong for a city to license saloons; Cambridge licenses

saloons, therefore I will not recognize the city government by going to the polls." How long would it have taken to get the saloons out of our city? The man who is silent against the evil acts of his government becomes responsible; if he speaks out he enters his protest and has cleared his skirts. If the good men of our city present a solid front, the wicked will perish and there will be shouting.

Another principle of righteousness is sacrifice. The crowning act of the most righteous man who ever trod our earth was his complete self-sacrifice. The sign of the Christ is not a just weight or an honest dollar, though He taught that as emphatically as words could express. The sign of this most righteous of men was and is the cross. That cross has done more to civilize and bless the world than all other symbols. In the spirit of self-sacrifice the men of God went forth in the olden time — Paul and Augustine and Patrick, and a host of others — to civilize and Christianize the world. These men have had their followers in modern times, and because they were self-sacrificing we enjoy our present blessings.

The first half hundred years of our city have passed; they have been full of noble achievements. What of the next fifty years? Greater glory awaits us if there be true righteousness, if the minds of our people be enlarged, if their consciences are true, if they are right with God, if they are true to the responsibilities of their citizenship, if they are Christ-like in sacrifice.

GEORGE RUFUS COOK.[1]

Said Beaconsfield: "A great city whose image dwells on the memory of man is the type of some great idea. Rome represents conquest; faith hovers over Jerusalem, and Athens embodies the preëminent quality of the antique world-art." With equal truth it might be added that great cities which now exist likewise stand for great ideas. New York represents commercial conquest: Berlin is the world's object lesson of a scientific administration of municipal concerns, while Paris stands preeminent in the quality of modern municipal art.

Now, when we consider that greatness in cities has reference more to character than to area; to quickened souls rather than to the census: when we reflect on the beginnings of our Cambridge community — the lofty ideal which held it together during the early years of hardship: when we reflect how that community spirit widened into a devotion to the commonwealth, and — still widening into the spirit of 1776 — this community was among the first to express the dream of a national life, and yet later — in the spirit of 1861 — to preserve a nation's life: when we trace the Puritan conception of right community living, — manifest in early times by rigorous ordinances sternly enforced, now touched by the gentle influences of modern charity, but as persistent against error and evil as of yore (as witnessed in our decade of refusal to harbor the public dram-shop): when we reflect on the force among us which — in an age of political consideration and partisan service almost obliterating municipal concerns all around us — has here uniformly insisted on a separate consideration and vote on local affairs: when we reflect on the institutions of learning which this community fosters; on the men of world-fame who, living here, have moved in our local affairs; on the far-seeing scheme of city adornment which is to transform this ancient place into one beautiful park — a scheme in which a year is but as a day

[1] Extract from an address delivered at the Grace Methodist Episcopal Church, May 31.

and a century but as a season: when we reflect on these Cambridge characteristics and on their ever-widening influence in this nation and among the nations, may we not claim that our city, too, is great and that it stands as the type of a civic spirit as unique as it is grand?

In the turn of political affairs, or as a result of the increase in this metropolitan population, Cambridge may in future years fade from the map of Massachusetts. Cambridge may sometime be a name known only to history. Yet now it is ours to resolve that when the image of our city dwells only on the memory of man, it shall still be the type of a great idea. As Rome represents conquest, as faith hovers over Jerusalem, as Athens embodies the preëminent quality of the antique world-art, so may Cambridge stand for a civic patriotism which dared to be true to high ideals and would surrender to no interest which did not commend itself to an enlightened municipal conscience.

CHARLES WILLIAM ELIOT, LL. D.,[1]

PRESIDENT OF HARVARD UNIVERSITY.

THE university bids you all welcome, and is heartily glad to see teachers and pupils of Cambridge schools assembled in this university theatre. It is a good sign of the times that colleges and universities no longer hold apart from the great educational interests of the masses of the people. There was a time when colleges seemed to have inherited some of the monastic exclusiveness which had characterized their predecessors, the monasteries; but now colleges and universities, especially in our own country, have become institutions of popular resort, and take a keen interest in everything relating to the safe conduct of free institutions, whether in municipal, state, or national affairs. I hope that in the future they are to take even a larger part in the formation of a sound public opinion on questions of government and social organization.

This afternoon I want to say a few simple words to the pupils of the schools here represented. We have come together to rejoice that Cambridge has been a city for fifty years. Why should the children of the schools celebrate such an anniversary? What interest should the schoolgirl or schoolboy take in the government of Cambridge, in the external features of the city, and in its moral or spiritual character? Looking back at my own childhood and reading the biographies of other people, I have become satisfied that the dwelling-place becomes dear to the child from some external beauty or convenience it possesses, from the habitual sight of beautiful objects, or from some familiar sounds which become associated with pleasant conditions of life. The beauty or convenience may be something small or trivial. It may be the splendid wistaria vine on the next house, every year announcing June, or the

[1] Address delivered to the pupils of the English High and Latin schools, and the higher grades of the Parochial schools, at Sanders Theatre, June 2.

trumpet vine which glorifies the mid-summer for a whole neighborhood, or the lilac bushes in your own front yard, or an apple tree or a pear tree in a neighbor's back yard, adorning your little world with its blossoms every spring. Or it may be some larger thing, like the summer vista down the elm-shaded street, or the fair proportions of the city hall or the public library. I dare say that you girls and boys will remember with pleasure all your lives your habitual walk to and from school. I do. There is a path on Boston Common, shaded with linden trees, and running from Joy Street to West Street, which I always recall with delight. A sound familiar to me in the summer evenings of my boyhood is still pleasant in my ears. I was born and brought up in a house which looked on Boston Common before there were any shops about the common; and after I had gone to bed in the summer there came through the open window of my chamber the rustle of hundreds of feet on the gravel walk of the mall, as the men and women walked there together in the cool of the day.

Cambridge illustrates perfectly all the external charms of which I speak. Have you ever noticed the vista down Massachusetts Avenue as you go from Central Square towards Boston, with the tower of the new Old South at the end of the opening? Let us hope that that vista will never be closed. Did you ever notice the beauty of the curves in Brattle Street, — that old highway which the first dwellers in Cambridge laid out with such good judgment as the easiest path toward Watertown? If you seek a more recent example of the beauty of well-curved streets, you may find one in Scott and Irving streets on the north side of Kirkland Street. Did you ever notice how the streets in Cambridge recall its history and its former inhabitants? There are many streets named for Cambridge worthies of the period before the Revolutionary War, — such as Lee, Dana, Trowbridge, Remington, Brattle, and Craigie. There are many others named for college officials, such as Dunster, Chauncy, Kirkland, Ware, Quincy, Sparks, Everett, Walker, and Peabody. Appleton Street recalls the name of Nathaniel Appleton, who in the last century was minister of the First Parish in Cambridge for more than fifty years. Such names bring back to us the best men of our town in former generations; and such associations are precious, and should be familiar to the children of the city. I trust that you

all study faithfully Paige's "History of Cambridge." Nobody deserves to grow up in Cambridge who does not make himself familiar with that book. It is an epitome not only of the history of Cambridge, but of a good many other Puritan towns. It fills the place with memories of bygone events, precious to the people of former times, and precious still to us, their descendants or successors.

There is another reason why you should value Cambridge as your birthplace, or the place of your education. Many men have lived here who have added something to the stock of human knowledge, or enriched American literature, or contributed to the development of the national mind and character. Waterhouse, Worcester, Holmes, Longfellow, Lowell, Palfrey, Agassiz, and Gray are Cambridge names forever. It is a precious thing to live where such men have walked and worked.

And now a word about the future: You girls and boys who have been educated here at the expense of the city owe it something in the future. You have a debt to pay to the city of Cambridge. You should try, so far as in you lies, to make it more beautiful, more interesting, more honorable, more worthy of love and remembrance. Give all your influence to the making of parks, open places, and beautiful vistas, to the decoration of the city with trees, shrubs, and grass, to the erection of handsomer churches and schoolhouses, and to the building of better highways. As you grow up, do something to add to the reputation of Cambridge for good government and good social conditions. So you can repay the debt you owe, not only to the city fathers of to-day, but to the eight generations of men and women who have here reared families, made homes, and firmly established sound municipal institutions.

CHARLES WILLIAM ELIOT, LL. D.,[1]

PRESIDENT OF HARVARD UNIVERSITY.

His honor, the mayor of Boston, has intimated that Boston has been the mother of many cities, and of Cambridge among them. We admit the relationship, and find it quite natural that our connections with Boston should often have been somewhat troublous. Mother and daughter did not interchange many visits, when it was eight miles from Cambridge to Boston by the ferry at the foot of Dunster Street, across the marshes on the other side of Charles River, through Longwood past the head of Muddy River, and so by the Neck into Boston. It is only twenty-seven years ago that the last toll-bridge between Boston and Cambridge became free. Every new bridge has proved a new bond between mother and daughter; and now we want the best bond of all, a solid dam which will make the Charles River basin a fresh-water lake. We cheerfully accept the intimate relationship between Boston and Cambridge. We cannot have a good sewerage system without the aid of Boston; and it is certain that we can never thoroughly enjoy our park along the north bank of the Charles, unless the Boston Park Commission and the Metropolitan Park Commission make an equally beautiful park on the south bank of the river. For the best public enjoyment, both banks of the river should be gardens.

Mayor Quincy has spoken of the strong interest Harvard men have lately manifested in municipal government. His observation is entirely correct. I was pleased to see that at the municipal elections last fall four Harvard graduates were elected mayors of Massachusetts cities, — Bancroft in Cambridge, Quincy in Boston, Lyman in Waltham, and Adams in Quincy, — and you notice that all four of these officials bear family names that have long been held in honor in Massachusetts. It is a fact that university graduates are coming for-

[1] Speech delivered at the banquet in Union Hall, June 3.

ward more and more into posts of eminent public service. I think this is a tendency wholesome alike for these public servants themselves and for the communities which they serve. More and more the people desire great serviceableness in their officers. It is a reasonable hope and belief that university studies promote this serviceableness. Education, however, whether elementary or advanced, ought to promote something besides serviceableness: it ought to promote enjoyment. Society thinks more and more of enjoyment as a legitimate object of life — individual enjoyment and social or public enjoyment. To enable the child and the man to enjoy life more fully and rightly is just what school and college training ought always to do.

Harvard University has been the guest of Cambridge for two hundred and sixty years, — ever since the little town gave the infant college its first site which now makes part of the college yard. In all these years the college has had protection and endless favors from the town and city, and the university hopes and expects that these affectionate relations between the university and Cambridge will continue forever. The little town and the little college were humble and poor together for two centuries and a half. We hope they will grow ever stronger and more prosperous together for centuries to come.

Cambridge offers hospitality every year to thousands of youth who come to her from all parts of the country. I desire to take this opportunity to thank the city for this wide hospitality. Some of these youth who come from afar are so attracted by Cambridge and Massachusetts that they spend their lives here; others carry away with them a lasting affection for the city and its environs, and all their lives make pilgrimages to this shrine of their early love.

I wish also to express the pleasure I experienced this morning in riding with the governor of the commonwealth and his honor the mayor through the streets of the city. It was a delightful thing to witness the evidences of respect and affection given to these magistrates by the assembled populace. I never before received so strong an impression of the general courtesy and fine bearing of the men, women, and children of the city assembled in great numbers for a public festivity.

REVEREND FRANK OLIVER HALL.[1]

"A city which hath foundations, whose builder and maker is God." — Hebrews xi. 10.

If God were to build a city, what kind of a city would He build? What would be the foundations of this city of God?

Of one thing we may feel sure. God speaks to us through experience, and the experience of the world has proclaimed the fact that no stones are heavy enough, that wood is not durable enough, that gold or iron is not stable enough, to stand as the foundation of the eternal city. Again and again men have undertaken to build a city on material wealth or on material strength; but the cities of the world have met the judgment and been found wanting. The walls of Babylon were three hundred feet high, and so wide that one might drive four chariots abreast of four horses each around the city. These walls were manned by thousands of men. Within was treasured unlimited wealth. But all this strength and all this wealth did not save the city.

> "They say the lion and the lizard keep
> The courts where Jamshyd reveled and drank deep!"

And so the history of the world is one long narrative of the futility of force or wealth as the foundation of a state or a city. The city of God will stand upon a different foundation. I purpose to specify the essential foundation stones of the city of God and to raise the question, Is Cambridge builded upon such a sure foundation, — will it endure?

First let me say that these foundations will be laid not outside but within the soul of man, — in his conscience and affection. This was the thought that was in the mind of the apostle when he exhorted his fellow believers to be living stones of which should be made the temple of the living God.

It is true of Cambridge as Emerson said of Boston: "It is not an accident, not a windmill, or a railroad station, or a

[1] Sermon preached at the Third Universalist Church, May 31.

cross-roads tavern, or an army barracks grown up by time and luck to a place of wealth; but a seat of humanity, of men of principle, obeying a sentiment and marching loyally whither that should lead them; so that its annals are great historical lines, inextricably national, parts of the history of political liberty."

1. Let us say that the first foundation stone upon which the city of the living God will rest must be liberty. I feel sure that we have undertaken to build our city upon this foundation. It was in the cause of liberty that our fathers came over the sea to brave the terrors of the wilderness, — a desire to find liberty to worship God according to the dictates of conscience, — and Cambridge has always been first in the struggle for a wider liberty.

But liberty is a grace into which men have to grow. It is natural to demand liberty for self. It is perhaps as natural to undertake to restrict the liberties of others. At any rate we know that hardly had the founders of Newtowne settled in this district before they thought it necessary to curtail in others what they were so strenuous in demanding for themselves. If they had found it hard to worship according to another ritual and creed, others found it just as hard to conform to theirs; and against such, these men, brave and true to their convictions but not yet having entered upon the full appreciation of liberty, were very bitter and severe. It seems incredible to us that a first president of Harvard College should have been deposed from his office for persistency in the "damnable heresy" that the Bible did not teach the efficacy of infant baptism, and that his kinsman should have been tried and punished by the grand jury for neglecting to have his children baptized; but such is the fact. And such were the ideas of liberty held by the men who laid the foundation of our city.

It may help us to value our present privileges, to remember, too, that one citizen of this town endured for twenty years almost constant persecution because he was a Quaker. He was fined repeatedly, whipped in the public square, thrown into prison, and there retained for a year in spite of pleadings for liberty, and all for desiring on his own account the very privilege for which his persecutors had fled their homes, — to worship according to his own convictions. I note such instances only to show that liberty is a slow-growing virtue and

that it has taken us long to arrive at the present degree of freedom.

How strange in our ears sound the words of one of the first pastors of the church in Cambridge, a scholarly, a noble, and a kind-hearted man, but the creature of his age, as are we all. He was speaking, mind you, of Quakers and Baptists, fierce and awful creatures, as our experience has taught us, when he said: "Those beasts that break down the hedge of our civil government do not design to do it merely because they are angry with the hedge, but because they would break in and devour all that is precious and dear to us. The loud outcry of some is for liberty of conscience, that they may hold and practice what they will in religion. Such liberty of conscience is even a liberty of perdition." With what horror would this good man have been filled if he could have foreseen that the very church of which he was pastor would one day be a Unitarian organization, standing for absolute liberty, and that the college of which he was president would shortly become the most notable institution in all the land advocating perfect freedom of investigation, of thought, and of expression. All of this goes to show that progress has been made here in Cambridge until we have arrived at a point where even the most orthodox of our day would have been considered by Pastor Oakes as the most inconceivable heretics and infidels, fit subjects for the dungeon and the whipping-post. I do not think it possible for a community to attain to any wider religious liberty than that which the inhabitants of this community enjoy. There are here churches of all phases of thought. There is even in our midst an organization which would have been considered pure paganism a century ago. It is possible for a man to advocate atheism from the platform of our largest theatre in Boston. There are in our educational institutions men who are avowed materialists. And yet we are not afraid. We have come to feel sure that the human mind was made to ascertain the truth, and we are perfectly willing to have all sides presented in the faith that human reason can weigh all evidence and at last come to a just conclusion.

But let us remember that liberty is not a thing valuable in itself. It is, indeed, only a means for the attainment of an end. Liberty is like money. There is a certain satisfaction in feeling that you are free, as there is a satisfaction in feeling

against your breast the bulge of a well-filled pocketbook. But in itself the paper in your pocketbook is valueless, — so many soiled and worthless sheets. In itself the liberty that we possess is valueless except as we use it to the highest ends, — the attainment of truth, of happiness, of life. Woe unto the man who stops with being free and knows not what to do with his freedom. Perhaps we were wrong in naming freedom as an element in the foundation of the city. The attainment of liberty is merely clearing the ground, making ready for the laying of the real foundation stones.

2. Many have thought — some still think — that with the attainment of religious liberty religion itself would lose its hold upon the lives of men, and if we were to judge by the percentage of church attendance such has been the fact. The time once was when the entire population of Cambridge took part in public worship. That time has gone, and there are thousands of people in our midst who seldom — some never — see the inside of a church. But it has always been a question in my mind as to how much compulsory piety is worth when a man might not absent himself from Christian ordinances without being shortly called upon to tell his reasons to the magistrate. If church attendance were compelled to-day under the penalty of a heavy fine and imprisonment, our churches might be filled as of yore, but that would not make the people more religious. We often, in trying to estimate the past, mistake superstition for religion. If people worshiped much they were nevertheless very cruel and very unreasonable. Here is an instance of the religiousness of this community some two centuries ago: —

There lived in Watertown a man by the name of Goodman Genings. He had a sick child and hired a woman for nurse. The child died, and the nurse testified that a Mrs. Kendall of this community had bewitched the child. The only apparent reason for thinking so was that Mrs. Kendall had come to the house in which the child was sick, and petted and made much of it. That night the little one died, and the nurse testified that Mrs. Kendall had bewitched the little one to death. The pious magistrates, seemingly without so much as inquiry into the character of the nurse or calling the parents of the dead child to corroborate her testimony, put Mrs. Kendall to death as a witch in the public square of our town. But afterward some true soul thought to inquire of the parents what they

thought about the affair, when, behold, they affirmed that in their opinion the death of the child was not caused by anything Goody Kendall did, for they esteemed her a good woman and a good friend, but that the nurse had neglected her charge and that the little one died in consequence. It afterward transpired that the nurse was but a disreputable creature, and she was cast into jail, where she died, — probably from privation. Alas for that religion which excuses cruelty!

So I am not afraid of a comparison of the general life of Cambridge of to-day with the life of Cambridge of the past. It would be impossible for a case like the foregoing to happen in these times. I verily believe that there is more of kindness, more of forgiveness, more of all the qualities by which Jesus tested religion, in Cambridge than ever before. Women that were at one time persecuted are now helped and encouraged. Men that would have been driven into the wilderness are now punished, not for revenge but for reformation. It makes us sure that there is more real sympathy in the world when we read an account like this: As late as 1755 there was still slavery in Massachusetts, and two negroes, belonging to Captain Codman of Charlestown, — we know not what tyranny aggravated them, — murdered their master. They were drawn on sleds to "Gallows Lot," and Mark, a young man of thirty, was hanged, and Phillis, an old woman, was burned at the stake. It is possible still to burn negroes in some parts of our country, but in Cambridge such a thing would now be so repugnant to Christian sentiment as to cause a revolution.

Would that we were more faithful to our church obligations of worship and consecration, but I am sure that this is a religious city inasmuch as the hungry are fed, the naked clothed, the sick visited, and the poor comforted.

We have been in recent years changing our thought of what constitutes religion, and we have come to feel that religion is not ritual, not the burning of incense or the wearing of robes, not even the making of prayers and the singing of hymns, — surely not signing a creed, — but that the essence of religion, that which is of most worth, consists in brotherhood, in the service of sympathy, and in the offices of affection. Cambridge has come to be a symbol of all that throughout the country. The phrase which has come to be a kind of watchword among us, "The Cambridge Idea," stands for the best part of

religion. It means brotherhood. It means active help. It means honesty in private life and the same degree of honesty in public affairs. It means humanity before party. It means enmity to intemperance and uncleanliness, and especially to the institution which is the embodiment of both, — the saloon. It was a religious campaign, a campaign of the churches, that overthrew the saloon, and it is religion that keeps this institution down. That the moral life of our city is higher than it used to be, as far as temperance is concerned, must be apparent to all people whose memory runs back fifty years. We have the testimony of so keen a man as Colonel Higginson that the moral standard is higher than it was in the days when he was a student.

"Public opinion," he declares, "would not now tolerate the spectacle of members of the 'College Company' staggering out of the ranks, falling by the wayside, or of members of the graduating class clustered about Liberty Tree the afternoon of Class Day welcoming all other students to their buckets of punch." To see a man intoxicated on our streets is now a spectacle to arouse surprise and indignation. Fifty years ago it was not extraordinary and did not meet with any loud popular disapproval. And if we go back to earlier days, we find a time when President Dunster of Harvard gave his official approval to Sister Bradish because she sold such comfortable mugs of beer. Then afterward a college brewery was erected near Stoughton and Hollis halls to supply the needs of students and professors.

It is affirmed in some quarters that beer is sometimes drunk in the college even now, but a brewery under the direction of the college faculty, or a dram-shop stamped with the approval of the president, even though kept by a deacon and his good wife, would hardly meet with the sanction of the citizens of Cambridge.

Truly we are making some progress toward laying the foundation of our city in that substantial part of religion called temperance.

3. But if there is one thing for which Cambridge stands and always has stood, that one thing is education. It seems to me that the most characteristic and noble record of the doings of the settlers of Massachusetts is with reference to the establishment of Harvard College. Let us remember that the date

of the settlement of Boston was 1630; that the land was a wilderness inhabited by savages; that the men who had come to this wilderness were poor and had a prodigious task before them in the mere subduing of the land and the planting of homes. We ought to think with pride that these splendid men, having hardly gained a foothold on the land, began to think of the welfare of the state and the future well-being of their posterity. In 1630 Boston was settled. In 1631 Newtowne was begun. Five years later the General Court agreed to give £400, which exactly doubled the public tax for the year, toward a school or college. The next year the college was ordered to be built at Newtowne, the name having been changed to Cambridge. And a year later, as the quaint record puts it, "It pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of learning, then living among us), to give one half of his estate (about $4000) and his library toward the erecting of a college." It is with pride, too, that we remember that this has been a democratic institution from the start. It was for rich and poor, learned and ignorant; "for the education of the English and Indian youth of this country in knowledge and godliness." And the first brick building on the ground was given to the Indians, and in it was printed the apostle Eliot's translation of the Bible into Indian dialect. It speaks well, too, for the heart and the head of New England that while Harvard has received from the state in sums of money some $216,000 in all, and much land from the town of Cambridge, by far the largest portion of her wealth, $11,000,000, has come from gifts of private individuals. And the college has always been what it started to be, a democratic institution, where intellectual and moral merit have been of first importance. It is its boast, and a true one, I think, that no young man who has sincerely and earnestly desired to take the course at Harvard has been allowed to leave because he was poor. With all the cheap criticism of Harvard as a "rich man's college," patronized principally by rich and idle youth, it is true to-day, and always has been true, that a boy without a dollar may win his way and graduate with honor from any of its courses. The men who laid the foundation of the college, I think, would be astonished at many things could they return and witness the outcome of their work. For the results have been far greater

than the wisest could have foreseen, and like the roads running into the interior, the paths leading from the college have gone beyond the wildest imaginings. On a memorandum in possession of the Massachusetts Historical Society, one may read that in the early days the persons appointed to lay out roads into the interior did it as far as the brook by Mrs. Biglow's in Weston, and that this was as far as would ever be necessary, it being seven miles from the college in Cambridge.

They would marvel at the increase in wealth, at the increase in the number of students, and, above all, in the absolute reversal of the spirit of the institution. The supreme motive for starting the college was "to advance learning and perpetuate it to posterity; dreading to have an illiterate ministry to the churches, when our present ministers shall lie in the dust." The college then was principally to equip ministers. To-day the divinity school is one of the smallest of the departments, while science, law, medicine, all overshadow the clerical department. There is something to be regretted in this, but also something to rejoice in, inasmuch as we have learned that the doctor, the lawyer, the scientist, may also be ministers of the most high God.

But the most radical change of all is seen in the alteration of method. At first the object of the student was merely to become familiar with what men had thought in the past, to know the Greek and Latin classics and what the fathers of the church had taught. That was learning, and all that any man ought to desire. Individual investigation looking toward discovery of new truth was frowned upon. To-day the student is led to feel that the main object of studying the past is that by learning what men have thought he may press on to the discovery of new truth. We are beginning to know that truth is an ocean in which men have so far but dabbled. With free minds, thoroughly equipped for investigation, what may we not expect from the future? You know how from this first impulse have sprung all the various institutions of learning in our midst. How from Elijah Corlet's grammar school, which he taught faithfully for a salary of $37.50 per annum, with a pittance from each scholar, to the thirty schools, 200 teachers, 10,000 pupils, and expenditure of $250,000 a year, is an increase which may well make us believe that it is possible for every girl and boy in this community to win for themselves an educa-

tion which would fit them to be citizens of the most splendid of cities.

4. I may not leave this subject without calling attention to another fundamental principle, that is, patriotism. It is especially appropriate that this word should be spoken just after Memorial Day, and just before we begin our celebration of the birth of our city.

It is one of the reasons for especial pride in our city that her sons have always been ready to sacrifice their all, property, limb, life, upon the altar of their country's need. If we would find the beginning of the manifestations of patriotism on the part of the citizens of Cambridge, we must go back to a date far anteceding the granting of the city charter. Who can forget, standing as we do upon this sacred spot, surrounded by historic landmarks, — the very thought of which makes every American heart beat hard with honest pride, — that Cambridge was represented in every patriotic struggle in which our country engaged, and has ever been among the first to respond to the country's call. It is right that on the 19th of April we should make our pilgrimage to Concord and Lexington, and stand reverently beside "the rude bridge that spans the flood," and pay our tribute to the embattled farmers who perished there. But let us not forget that the honor of that memorable battle, that historic victory, belongs not to Concord nor to Lexington alone, but to Cambridge as well; that the sons of Cambridge were there with their flint-locks and powder-horns; and that, as the British retreated, their path was made a gauntlet of fire by your forefathers. Yea, let us claim for Cambridge the honor due to her, and call attention to the fact that the hardest fighting of the day was upon her soil, and that as many men were sacrificed here in that first great struggle for liberty as in both Concord and Lexington put together.

And though, as it happened, no memorable battle has taken its name from any of our landmarks, the men of this community have always had their share in American struggles. When on the 17th of June, 1775, occurred, in the neighboring district of Charlestown, the battle of Bunker Hill, with which we always associate the name of the martyred Warren, next in rank to him among those who fell upon that day was Colonel Thomas Gardner, a citizen and selectman of Cambridge, and a member of the first Provincial Congress. None were braver than he.

"He led his regiment to Bunker Hill," says Swett, the historian, "and was just descending into the engagement, when a musket-ball entered his groin, causing a wound which proved mortal. He gave his last solemn injunction to his men to conquer or die; and a detachment was just carrying him off the field when he was met by his son, second lieutenant, though a mere youth of nineteen, and the interview which ensued between them was melancholy and heart-rending, but at the same time heroic. The affectionate son, in agony at the desperate situation of his father, was anxiously desirous of assisting him off the field, but was prohibited from doing this by his father, who, notwithstanding he was conscious that his wound was mortal, yet encouraged his son to disregard it, reminding him that he was engaged in a glorious cause, and, whatever were the consequences, must march on and do his duty." It is with a feeling of admiration, mingled with wonder, that we learn that out of a population of less than 2000 at the time of the Revolution, Cambridge furnished more than 450 soldiers for the Revolutionary Army, which must have been nearly every able-bodied man of military age in her entire population.

And when we come to the War of the Rebellion, we learn that the sons were no less patriotic than the fathers, for in this struggle for the preservation of the Union, Cambridge furnished to the army 4135 men, and to the navy 453 men, which was about one sixth of the entire population, and again must have taken nearly every able-bodied man of military age in the entire community. I doubt if there is another community in the entire country that can present a record superior to this. Nor should we forget, in this connection, that to Cambridge rightfully belongs the honor of organizing the first company of United States Volunteers. Some of you men will remember — for I doubt not that there are those before me to whom belongs the great honor of having joined that company — that soon after the presidential election of 1860, it became apparent to far-seeing men that the ancient feud concerning slavery must result, inevitably, in open hostilities, and that with patriotic foresight James P. Richardson, having inherited the spirit of his great-grandfather, who fell at the battle of Lexington, organized a company of militia. And when in 1861 there flashed over the wires the news that Old Glory had been fired upon in Charleston Harbor, and later came the call of President Lincoln

for 75,000 volunteers to defend the honor of the American Republic, and Governor Andrew wired his order to the sons of Massachusetts to respond, the very next morning Captain Richardson and ninety-five members of his company marched to the state house and signified that they were ready to obey orders. Quick work; but it only shows the stuff that the men of Cambridge, descendants of Revolutionary Minute-Men, were made of. There were ninety-seven men in the company that enlisted for three months; but at the end of that time ninety-three of them reënlisted for the war. In the words of one of these, who voiced the sentiments of all, he was "determined to go back to the seat of war and to fight till the war was over, and if need be he would leave his bones to bleach on Southern soil." How full of meaning his words were you may know as you read his name, Edwin T. Richardson, among those inscribed upon the monument on Cambridge Common. Of this first company twenty-one, more than one in five, gave life for the country's salvation.

The time may come — I am sure that all soldiers, who know from experience the horrors and the awful brutalities of war, hope and pray that it will soon come — when peace shall reign supreme on earth; when disputes between nations and communities shall be settled not by the arbitrament of war, but by the arbitration of justice in the parliament of man, the federation of the world. But whether that day comes soon or late the time will never arrive when men shall cease to reverence self-sacrifice, when the love of country shall cease to be honorable, when the heroes of Marathon, of Balaclava, of Concord, of Bunker Hill, of Gettysburg, and the Wilderness, shall cease to be mentioned with honor and gratitude.

So I feel sure that the foundations of our city are laid as they should be. We have a free city, — one where religion has its strong place, where education is honored, and patriotism flourishes. What further is necessary? Only this: that we as citizens shall realize that the foundation is not the city; that there is much for us all yet to perform; that if Cambridge is to go on to the large achievements for which its founders destined it, we in our lives must do our duty; that we must, like the brave and self-sacrificing men of the past, think first of the welfare of our country, and afterwards of the honor, the wealth, the prosperity of the individual; that we, too, must be

willing to work, to sacrifice, to suffer, if need be, for the good of the state.

It is a great thing to have *had* noble citizens. It is a better thing to *have* them. It is a splendid thought that our fathers obeyed God and did their duty. It is better for us to obey God and do our duty. It is a proud thought that Cambridge has had a glorious history. It is better to face the future with promise and with determination. We are not at the end. There are problems before us, of which I may not speak at this time, the like whereof our fathers had not to face. The need is still, and ever will be, of strong, self-sacrificing men who value country above self.

May the blessing of God be with the sons as it has been with the fathers, that we may be able to build a city in liberty, equality, fraternity, for the glory of God and the highest life of humanity.

PROFESSOR ALBERT BUSHNELL HART.[1]

This is a time of rejoicing over the growth and prosperity of our beloved home city! Everywhere there is pride and satisfaction in the results of the half-century, and a Cambridge man may say to-night, like Saul of Tarsus: "I am a citizen of no mean city." Throughout our streets there is abounding material evidence of this exultation. Banners celebrate it; drums beat it home; processions rejoice in it; and banquets prolong it. But while we thus rejoice over the wealth and advance of the city, we have equal reason for pride in a moral and intellectual growth, the enjoyment and the celebration of which will continue when banners are dust, when the drummers are gone, and when even the speakers of this week are forgotten.

The subject assigned to me to-night happily groups together two great systems of education, two institutions, both of which are almost as old as the town of Cambridge, and which will stand while the city has a name among men, — Harvard College and the public schools. Such an association is especially suitable in this building; for, when this structure was removed from its former site, where now the gymnasium stands, Harvard College lost an excellent neighbor. There is also an old-time relation between Harvard and the religious and moral forces of Cambridge. Were not the college and the First Church both founded in 1636? Did not the college for nearly two centuries own the ferry which was the only direct communication with Boston and by which many divines made their way to preach in the parent church from which this society has sprung? Did not the town of Cambridge in 1672 subscribe what was then the large sum of £200 for a new church building?

Considering this early connection and long coöperation, it is surprising that there should now be such a jealousy of the

[1] Address delivered at the North Avenue Congregational Church, May 31.

college on the side of some of the Cambridge taxpayers who resent the large amount of untaxed real estate appropriated to college uses. Perhaps one might ask whether the value of adjacent real estate and the tax duplicate of Cambridge would be increased if the college were to be abandoned, and its site were to be cut up into building-lots. There is not a neighbor of Cambridge that would not be happy to pay a million dollars and forego taxation in perpetuity, if the college could be removed and placed within its borders. If there has ever been a time when the college showed insufficient gratitude for the protection which it received from the Cambridge government that time is past; and in these days there is a revival of the feeling of common interest between the college and the city. This is seen especially in education: for the college has heartily coöperated with the school authorities in offering opportunities to Cambridge teachers, and thus in improving the training of the children. The city and the college have a common purpose, — that of beautifying our borders, stimulating young minds, and well governing the community.

Let us look a little more closely into the relation between the educational institutions of Cambridge and the growth of the city. And, first, what have these institutions done for the city? They have shared in and surpassed its growth. In 1846, Harvard had about 600 in attendance; in 1896, 4400 persons appear upon its catalogue, and that of Radcliffe College, as students. Its funds have increased from seven hundred and twenty-five thousand to eight millions of dollars; its annual income from seventy thousand dollars to one million dollars. The growth of the public schools and the increase in the number of buildings of various kinds has been as striking. In 1846 the university in Cambridge was made up of the college, the divinity school, and the law school. To this have been added the scientific school, the graduate school, all the great university museums, and great contributions to the library, the observatory, and the special collections: Harvard was then a small local college; it is now a world-renowned university. Besides the university, the city may now boast of three other institutions of advanced learning: Radcliffe College, the place in all the world in which a woman may have the best opportunities of university instruction; the Episcopal Theological School, and the New-Church Theological

School. Private schools have increased in like ratio; and for the one feeble public high school of 1846, we now have three large and flourishing high schools. For a very elementary and disjointed system of lower schools, we have substituted the well-articulated city graded schools. In addition to the public schools, there are the well-appointed parochial schools. The city boasts also the Social Union and the Prospect Union, useful educational institutions; the latter a most successful meeting-place for young men who have had the best advantages with young men who have had ordinary advantages of education. We have also a public library, excellently and beautifully housed. In number of schools, colleges, and professional schools, in buildings and equipments, the city is immeasurably richer than it was in its infancy, fifty years ago.

The efficiency of education of all kinds has increased faster even than the numbers of pupils or the money to educate them. Harvard in 1846 was, in its curriculum and methods of teaching, not much further advanced than is the Latin school to-day. The grammar schools of 1896 are probably more effective than the high school of 1846. These institutions, working together, have furnished to the youth of this city such a combination of educational advantages as is not to be found anywhere else in the land. How many of our councilors, aldermen, and mayors have been pupils in the public school during the last fifty years? How many have been graduates of the college? How many, like Cambridge's governor, have passed through both parts of our educational combination? One of the reasons for the remarkable success of the city government of Cambridge, which is undoubtedly the best enjoyed by any large city in the United States, is due to the fact that so many of the officers of Cambridge have availed themselves of these great opportunities.

These well-known advantages have been a powerful attraction both to visitors and residents. Abiel Holmes, in 1800, says of his town: "It is generally conceded that this town eminently combines the tranquillity of philosophic solitude with the choicest pleasures and advantages of refined society." And, indeed, what brought to Cambridge Longfellow, and Asa Gray, and Goodwin, and Agassiz, and Child, — men known among educated persons all over the world, — what brought them

hither but the educational institutions of Cambridge? Beck Hall and Follen Street commemorate two Germans drawn hither by this college. Who can count the number of families who have made their homes in Cambridge because of the schools and college for their children? And no spot in America receives more pilgrims from at home and abroad than does Cambridge. Do they come to see the factories or the Harvard Bridge? They come because of the educational institutions and the intellectual society which gathers about them. To its educational institutions Cambridge owes the oft-repeated visits of men such as Washington Gladden, and Lyman Abbott, and Phillips Brooks; and the brief presence of President Washington, Lafayette, Andrew Jackson, President Grant, and President Cleveland.

A reputation for the manufacture of useful goods is well worth having; but Cambridge can never compete as a manufacturing city with Lowell, or Lawrence, or Manchester, or Fall River, or Worcester. On the other hand, not one of those cities for a moment compares with Cambridge in public reputation. This reputation is not due to the university alone: the name of Cambridge is known wherever a book is known that has been printed at the University Press or the Riverside Press; the schools of Cambridge are known wherever a teacher desires to learn the latest of reforms; the writers of Cambridge are known wherever the English language is read. I remember the pride with which once, in Westminster Abbey, I heard a mention of one of my townsmen, then recently dead. A plainly dressed woman, showing her child over the Abbey, came to a bust. "Ah!" said she, "that is Longfellow, an American poet, a sweet poet; you remember the 'Village Blacksmith!'" And wherever men love learning, love wit, love generous sympathy with the right, and love the truth, the name of James Russell Lowell is renowned. Cambridge is one of the world's renowned intellectual centres.

The burden of obligation is, however, not all on the side of the educational institutions. If the city during the last fifty years has been favored by them, on its side it has done its duty to them. First of all, it has supported generously its system of public schools. In 1846, the school taxes were about $5000, or fifty cents per head of population; in 1896 the school expenses were about $250,000, or three dollars per head. The poor little

high school building of 1846 is soon to be replaced by three beautiful and commodious buildings costing together nearly $600,000: Cambridge does not stint her schools. The city has well supported its educational institutions in another way, — by sending the children to them; and the better the schools the larger the number of pupils in the higher grades. Cambridge has also furnished a steady stream of students to Harvard College, among whom may be counted Thomas Wentworth Higginson, Oliver Wendell Holmes, and William Eustis Russell.

The city has also well protected the institutions of learning. No city in this commonwealth, which has the best compulsory educational law in the country, so efficiently administers its truant system as Cambridge. And, above all, the majority of the voters of Cambridge, in ten successive elections have protected not only the schools but the college by the no-license vote. In the name of the college I desire to thank the people of our city for removing a dangerous temptation from the students of the college.

This is a splendid tradition of fifty years, indeed of two hundred and fifty years. In the midst of our rejoicing, let us not forget wherein the greatness and distinction of this city lies. Let us also not forget the duty which we owe to posterity. If the last two generations have so improved and sustained schools and college, we shall be inferior to them if we simply hold our own. As streets increase, let school buildings increase. As people come into Cambridge, let improvements come into our schools. We have received a great heritage, and shall be unfaithful stewards if we do not enlarge it. So shall "the streets of the city be full of children, playing in the streets thereof."

HONORABLE FRANK ALPINE HILL, LITT. D.,[1]

SECRETARY OF THE STATE BOARD OF EDUCATION.

I HAVE a friend, a remarkably bright fellow, but his wit is an intermittent spring. When the spring is in action, he is the life of a dinner party, but woe to that life if the hostess in some moment of awkward silence should so far forget herself as to beseech him to be witty. No more bubbling from that spring while the dinner lasts.

And yet that is precisely what the hostess has done this afternoon. She has as much as said: "Here are my bright boys — are n't they bright? — and my lovely girls — are n't they lovely? — and their teachers and lots of my dearest friends. It is my best possible spread, my prettiest dishes and spoons, and it won't come again for fifty years. Now please, sir, sparkle all over as you never sparkled before!" That is enough, my friends, to seal the very fountains of genius.

The story goes how Emerson, Thoreau, Hawthorne, Alcott, and the rest started a club once out in Concord. I fancy their aim was to consider the world, which way it was drifting, and whether, if they pulled together, they could swerve it from that drift or not. But they were all so imbued with the necessity of saying each his brightest and profoundest say that they did n't say much of anything, and so the club fell through. This is what often comes from great expectations.

Our theme this afternoon is the rather vague and glittering one of the city's fiftieth anniversary. It suggests minor themes by the score. Here is a good one, for instance, in the Latin inscription on the wall above this platform. There is a deal of Cambridge history in it. I beg the president of the university, the mayor of the city, and others here not to be disturbed; I have n't the remotest intention of calling them up to translate it. I assume that they and you and every Cantabri-

[1] Address delivered to the pupils of the English High and Latin schools, and the higher grades of the Parochial schools, at Sanders Theatre, June 2.

gian can handle it, and put it, too, into that chaste and elegant English that marks the speech of a university city. Indeed, the translation of this passage is the favorite pastime of Cambridge audiences here, when they tire of the speakers.

If this were a millionth anniversary now instead of the fiftieth, we might, with the aid of the university museum, note some contrasts between the past and present worth talking about, — real sensational contrasts that would please the newspapers, — an ancestry swinging among the treetops at one end of the line, their descendants riding on two wheels at the other; gibberish at the beginning of the evolution, Greek at the end of it; and so on.

Or if this were a millennial occasion, like the brilliant celebration now going on at Buda Pesth in Hungary, it would still offer chances for a striking antithesis or two.

But being only a fiftieth anniversary — well, we shall have to put up with such mild contrasts as we can find.

A schoolmaster's thoughts naturally run to-day to the past and the present of Cambridge school conditions. If we go back fifty or sixty years, we shall find an Arcadian simplicity, if not a barbaric rudeness, in some of these conditions.

If all the school buildings in the state sixty years ago had been sold for what they would bring, they would not have yielded money enough to pay for the buildings, present and proposed, of the Cambridge High and Latin schools. Cambridge had her share of these poor buildings. Just before we became a city, the Cambridge School Committee under the leadership of Rev. William A. Stearns, subsequently president of Amherst, fearlessly showed up every schoolhouse in town. It was, on the whole, a pitiable picture, abounding in such epithets as these: "old, leaky, and rotten;" "shamefully marked, dirty, and uninviting;" "marred with words and cuts too recent to allow any apology for the depravity that occasioned them;" and so on. I do not mean to imply that the spirit of vandalism was then general in the schools, but only this, — that what there was could not be checked, and so the buildings suffered under its cumulative effects until they became intolerable.

The committee tried to be just towards the schoolhouses they denounced. One of these buildings, for instance, they described as "truly a noble structure," although they said in the

same breath that it was badly ventilated, its floors shrunken and unclean, its plastering falling, and its cellar all afloat. Another was even "magnificent," but all its magnificence — it cost five or six thousand dollars, I think — did not save it from criticism, for it was in many points very defective. From that day to the present, there has been a steady gain in schoolhouse construction and conditions.

It was counted a marvelous feat that during Horace Mann's twelve years of service the state expended two million dollars on her schoolhouses. The state now expends more than that sum in a single year in erecting new buildings and improving old ones. And superb structures many of them are — how superb the boys and girls of to-day who attend school in them are never likely to know except as they listen to stories of the weather-worn, rickety schoolhouses their ancestors used to go to.

If, my young friends, you will do as well in study, manners, manliness, womanliness, as the city has done for you in brick and mortar and material surroundings, the cup of municipal joy will be filled to the brim.

Then there is the equipment of the schools. Here, too, there have been some great strides. Let me picture to you the equipment of a school where I once taught a winter term more years ago than I dare to tell, — but it was n't fifty, sir, I assure you, — a typical, down-east ungraded school, its building a disreputable survivor of the thousands that were common in New England before Cambridge ceased to be a town.

It was in the outlying ward of a city and yet on the edge of the wilderness. It was only the winter before that a moose came down out of the woods, passed by the schoolhouse windows, crossed the St. Croix on the ice, and disappeared in the New Brunswick forest.

It might have been a high school, — I had a boy in Homer fitting for Harvard. It might have been a primary school, — I had children learning their letters. I taught them the old-fashioned, senseless way, — this is A, what is this? The method of suspended animation it was even then called, but I did not know it.

Your teachers have polished desks of cherry, quartered oak, and what not. My desk was not a desk, but a table of cheap, unpainted pine, with three legs; the fourth I made myself with

edging from the school woodpile. Your best blackboards are of smooth, black, agreeable slate. I was limited to a frame of blackened boards, worn a dingy white, splintery, with here and there a knot-hole. You have carefully prepared crayons, the dust reduced to a minimum and the surface glazed for dainty fingers. My crayons were angular lumps direct from the chalk cliffs of England that would scratch a little, crumble a little, and mark a little in unexpected places.

There has always been plenty of pure air, — whole skyfuls of it. In the new Latin school building this air will be warmed in reasonable quantity, gently fanned through the rooms and corridors, and kept, I suppose, at a uniform temperature by automatic regulators. My schoolhouse seldom got much of this air inside except in great freezing doses through the doors at the wrong times; and as for heating — well, there was the great rusty box-stove whose roaring fire fairly made the near benches smoke, but scarcely reached the pupils shivering in the corners. I can see its long funnel even now, with drip-pans at the joints to catch the sooty condensations, the pans themselves leaking inky drops to the floor.

You have free text-books, abundant, beautiful, fascinating; my pupils brought to school indescribable odds and ends of books, in all stages of use and disuse, family heirlooms or perhaps they were borrowed, not enough to go around, and seldom three alike. Maps, globes, reference books, music, drawing, — you have them all, not in such kind and quantity, perhaps, as you need, but still you have them. I had none of these things.

Even the school janitor as you know him is a creation of modern need, a concession to modern luxury. In the school I am describing the pupils were their own janitors, and the teacher, in emergencies, janitor-in-chief.

But enough in this line. The picture I have given you does not belong to 1846, indeed, but it has details that would fit many a Cambridge school at that time.

And when it comes to methods of teaching, the fifty years have witnessed changes equally marked. Let me cite a single method that belongs to the modern school of the better sort, — the laboratory method, so-called, of learning by doing.

Nothing can make so deep an impression upon you in school as what you do with eyes, ears, hands, and mind working together. Things are branded into the mind so as to stay. Now

if the things that get fixed in this way are well-selected things, if they are the great root ideas of the subjects to study, they become centres of growth, — stout mental pegs, as it were, on which you can scarcely help hanging what belongs there, and by which it is easy to hold what is hung there.

Now the laboratory method, the work method, is nature's own way of fixing ideas. You swim, you skate, you play base-ball, you dance, you ride bicycles, by laboratory methods. So far as the children in the schools handle specimens, perform experiments, make observations, sketch what they see, arrive at some results themselves, their methods are those of the laboratory.

The best Massachusetts high schools to-day are far ahead of the colleges of fifty years ago, or even of thirty years ago, in their facilities for individual laboratory work. For myself, I never tried an experiment in a college class, or worked with a piece of apparatus there, or took a written examination there, or did anything there beyond sitting on a plank bench and listening to the professor, standing on my feet to be quizzed by him, and going to the blackboard to do examples for him.

Learning by doing has received its most extended development to-day in the high manual training school. The manual training school of my boyhood was the family woodpile and sawhorse: and as for the instruction, — that was characterized chiefly by a certain insatiable demand for kindling wood that I found it hard to keep up with.

Most of the ideas that we call modern, however, are modern only in the sense that modern schools are beginning to reduce them to practice. They were the hopes of the last generation and the dreams of earlier generations. The laboratory idea — that was advocated by the great Comenius nearly three centuries ago. Dr. Leonard Hoar, president of Harvard College, advocated it in 1672. It was only three days after his installation that he wrote a letter to his friend Robert Boyle in which he bewailed the "ruins" — that was his word — into which the college had fallen. Among the measures to "resuscitate" the college, Dr. Hoar proposed "a large well-sheltered garden and orchard for students addicted to planting," — the germ, you see, of the modern agricultural college. Secondly, "an ergasterium for mechanick fancies;" the word is a rich one and worth spelling, — e-r-g-a-s-t-e-r-i-u-m, coming from the Greek through

the Latin, and meaning a workshop, — the first New England hint, so far as I know, of the modern manual training school. And, thirdly, "a laboratory chemical for those philosophers that by their senses would cultivate their understandings, for," said the practical president, "readings or notions only are husky provender," — the first New England suggestion of the modern scientific laboratory.

It was of no use. Dr. Hoar was two hundred years ahead of the college and his times. It has been left for the Harvard of to-day, the Harvard of the city of Cambridge and not of the town, to rise to this early conception of the laboratory idea. It is an idea that belongs to the lower schools as to the higher, — to all education, not to sections of it here and there. The schools of fifty years ago knew very little about the idea. Those that considered it at all doubtless regarded it as visionary and impracticable. How often it happens in this world when people shake their heads and say things cannot be done that they are speedily thereafter confronted by the things themselves actually and provokingly completed and in operation!

Of course, the laboratory idea is something more than a mere idea. It isn't simply bustling about with things. It needs good objective points and right guidance. Particularly does it need instructors who can see the great superstructure at whose foundations the student is working, — the glorious end from the humble beginning. And the transcendent merit of the method to him who uses it aright is that it gives him a real practical working grip of what otherwise is likely to be misty, uncertain, and next to profitless.

I was at the great electrical exhibit in New York city recently. I heard the roar of Niagara there as it was brought over the wires from the falls five hundred miles away. I was present at the sending of that famous dispatch by Chauncey M. Depew from the north gallery to the south gallery of the exhibition hall, a distance of 28,600 miles; the dispatch traveling to the Pacific coast, thence back across the continent, under the Atlantic to London, to Malta, to Bombay, to Shanghai, to Tokio in Japan, then returning by the same route; the discharge of a cannon announcing its departure from the one gallery, a second discharge fifty minutes later its arrival at the other, and a huge map of the world, with red lines for the wires and incandescent lamps for the stations, showing the marvelous pathway to the audience.

I saw no end there of ingenious uses of electricity. Talk of Aladdin's lamp, — it is a poor little candle in the presence of this brilliant force. To the uninitiated a great electrical exhibit is an uncanny maze of marvels, while Edison, Tesla, and the rest are veritable wizards whom the lightnings obey. And yet with a few elementary principles such as any Cambridge high school pupil can fix for himself in school laboratory practice one can unlock the mysteries of the New York exhibit, barring always the inner mystery of electricity itself, and get a new view of that unity in variety which marks the handiwork of man as well as the higher handiwork of nature.

No one can compare the schools of fifty years ago with those of to-day without noting the progress that has been made in discipline. This is a subject that concerns you pretty closely, my young friends. The success or the failure of modern ideas of discipline turns on your response to those ideas. The relations of teachers and pupils fifty years ago were more frequently strained relations than those of to-day, — more like those of warfare than those of peace. Disciplining a school then was reducing it to subjection and holding it there. It meant external authority, physical prowess, ability to handle the sturdiest rebel in school, the relentless use of the birch.

As many as three hundred or four hundred schools a year used to be closed in this state fifty and sixty years ago because of the insubordination of the pupils or the incompetency of the teachers. All that has come to an end. I do not mean, teachers, that that millennial time has come in which the trials of governing have ceased, but only this, — that you are meeting these trials more sensibly and more successfully than they were met years ago in the town of Cambridge. There are frail women among you ruling great boys in a superb way by sheer force of personality and tact, — boys who under the harsh discipline of the old-time masters would have turned half of them out of doors.

The aim of the schools of to-day, so far as discipline is concerned, is to train you, my young friends, to intelligent self-control, and to an intelligent regard, as well, for the rights and welfare of others; in time you must be intrusted to your own control. The safe transition from the one control to the other should be effected before your schooling is over. It is precisely the transfer that good citizenship requires.

Whether, my young friends, you are better scholars than the boys and girls of Cambridgetown, or more self-reliant, or better-mannered, or more manly or womanly than they, I hardly dare to discuss. If I say you are not, the surviving boys and girls of Cambridgetown will rush to the defense of their children and children's children. If I say you are, these same boys and girls of Cambridgetown will rise in defense of themselves. The ground, you see, craves wary walking. It might be prudent to postpone such queries until 1946.

Edward Everett asked one of these pertinent questions about Cambridge schoolboys nearly fifty years ago. He was once in company with Dr. Woods, president of Bowdoin College, and approaching a certain schoolhouse of the town. Suddenly they were greeted, not with bows, as would befit the coming of two of New England's most accomplished gentlemen, but with a volley of snowballs. "Has the age of boy chivalry," inquired Everett, alluding to this incident in his Cambridge High School address, — "has the age of boy chivalry passed away?"

There was a boy chivalry once that thrilled all Europe, — that of the children's crusade seven centuries ago. Think of fifty thousand boys setting out unarmed to rescue Palestine from the infidel, to plant the cross for the crescent on the battlements of Jerusalem! It was a wild scheme, and it came to a dreadful end. The boys would have been really better off snowballing college presidents. But it meant some precious things after all. There was the stirring of young hearts; there was the power of young ideals; there was the spirit of young sacrifice. What a young chivalry for Cambridge to be proud of this fiftieth year — how it would delight the shades of Woods and Everett — if to the fervor, the aspiration, the sacrifice of young crusaders, the boys and girls of Cambridge should add the golden crown of wisdom!

I have a pretty strong conviction — I am going to express it, come what will — that you are a little better off in every way than the boys and girls of 1846, because of the improvements I have mentioned. If you are not, you have something to answer for. And I express this conviction in spite of the fact that your parents and teachers are very prone to hold up before you the superior examples of their own wonderful youth. I regret to say that this is an old illusion; it was shown up in Ecclesiastes away back in Bible times, for even

then the people were wont to claim that the former days were better than their own; and I suppose that fifty years hence you yourselves, as parents and teachers, will be innocently telling the same deceptive story to the boys and girls of that time.

Let me express the wish, my young friends, that you will all happily meet here again in 1946. You will excuse me if I do not come too.

For a closing sentiment, let me give you "The Cambridge Idea." You will find it defined in the "Cambridge Book of 1896." It comes from the wisdom and heart of one[1] who has proved himself an ideal citizen and whom the citizens of Cambridge, without distinction of party or creed, assembled last evening to honor. Get hold of that idea, my young friends. Let it lift you to that higher citizenship which is the sole hope of our country. Remember this: there is not a civic virtue — I care not what it is — that may not have its noble and exacting counterpart in the schools.

Municipal progressiveness, integrity, purity, reverence for law, whatever else adorns municipal life, — what are all these but expressions in a wider field of the same virtues that underlie respect for school authority and institutions, that are embodied in school integrity and honor, that blossom forth in a love for order, cleanliness, and beauty in all school conditions, that incite to the highest and best in school attainments?

While our elders stand for the virtues and graces of citizenship in municipal life, let us stand for the virtues and graces of citizenship in the life of our beloved schools.

[1] Rev. David N. Beach, D. D., recently called to the Plymouth Church, Minneapolis.

GEORGE HENRY HOWARD.[1]

CAMBRIDGE at first seems to have been designed merely as a fortified place, very small in extent. Charlestown, on the northerly side of the Charles River, had already been settled, but no line of separation had been established. Cambridge was without doubt selected as a fine place for a fortified town, soon after the arrival of Winthrop, in 1630. Houses were erected in 1631, by Thomas Dudley, deputy-governor, and a few others. It was ordered in 1631–32 to levy on the several plantations towards the making of a palisade about the New Town.

No definite line of division between the New Town and Charlestown was made until March, 1632 or '33. It was called "Newtowne" until May 2, 1638, when the General Court ordered that the New Town should henceforward be called "Cambridge." This is the only act of incorporation to be found on record.

The line established March 6, 1632 or '33, dividing Charlestown from Cambridge, or Newtowne, was substantially the same as that which now divides Somerville from Cambridge. Newtowne extended eight miles into the country from the meeting-house. The territory embraced what is now Arlington, and the principal part of Lexington. On June 14, 1642, still another grant was made by the General Court, extending our boundaries to the Shawsheen River. Cambridge then included the present town of Billerica, parts of Bedford, Carlisle, and a part of Tewksbury. The township had now attained its full size, — in shape somewhat like an hour-glass, — about thirty-five miles in length, wide at each extremity, and not much more than one mile in width in the central part, where the original settlement was made. Brighton and Newton are wholly on the southerly side of Charles River. That portion of Dedham now known as Needham was also a part of Cambridge.

Cambridge lost a part of its length in 1655, when the Gen-

[1] Abstract of an address delivered to the pupils of the Thorndike Grammar School, June 2.

eral Court incorporated the town of Billerica. In 1688, Newton was incorporated, and became a separate township. The northwesterly part of the territory remaining in Cambridge — for many years called "The Farms" — was made a separate town March 20, 1713, called Lexington. Nothing more was taken from Cambridge for nearly a century, but one addition was made from Watertown in 1754.

The whole territory south of the Charles River was incorporated under the name of Brighton, February 24, 1837. West Cambridge and Arlington were also taken, and Cambridge was reduced substantially to the present limits. Attempts have been made several times since for a further division, but the incorporation as a city removed most of the difficulties, and it is hoped no more attempts will be made.

In 1807 and 1808, the General Court granted to Mr. Craigie, and others, the right to erect a bridge from Lechmere Point to Boston. The first deed of a house lot in East Cambridge, entered on the records, is dated August 20, 1810, and conveys to Samuel S. Green the lot on the corner of Cambridge and Second streets. West Boston Bridge was opened for travel, November 23, 1793. January 30, 1858, both bridges became free public avenues forever. On that occasion the bells in the city were rung, a salute was fired, and there was a long procession escorted by the National Lancers.

On the eve of the memorable 19th of April, 1775, when the British troops landed at Lechmere Point, under cover of night, crossed the marshes to the Milk Row Road (now Milk Street, Somerville), and marched through Beach Street to Menotomy, and thence to Lexington and Concord, Captain Thatcher and his company of Cambridge men were among the foremost to rally. There is a tradition that a British soldier, becoming sick, was left at Lechmere Point, and that the occupant of the house gave the alarm, which, with Paul Revere's more thrilling warnings, aroused the Minute-Men, who, the next day, fired that "shot that was heard around the world."

HONORABLE CHESTER WARD KINGSLEY.[1]

YOUR committee on tree were in some doubt as to what was expected of them, but after conferring together concluded that if they could find a location and a tree, that had some historical associations connected with them in Cambridge, it might be of some use to preserve the associations, by setting out such a tree in such a place.

We found in the "History of Cambridge," by Abiel Holmes, published in the year 1801, that in the early days of "The Massachusetts Bay Colony" (see page 9) "that in some of the first years the annual election of the Governor and Magistrates were holden in this town" (then called Newtowne). "The people on these occasions assembled under an oak-tree, which long remained a venerable monument of the Freedom, Patriotism, and Purity of the ancestors of New England." We further found in Charles Francis Adams's "Three Episodes of Massachusetts History" (vol. i. pp. 451–454), "that on May 27th, 1637, one of these elections was held on a clear warm day, when at one o'clock the freemen of the Colony gathered in groups about a large oak-tree which stood on the north side of what is now Cambridge Common." On this spot the late Abiel Holmes (former pastor of the First Church) in 1835 planted an oak-tree which did not long survive. By the assistance of Mr. John Holmes, son of Abiel, one of our venerable townsmen, we were enabled to identify the spot where the original tree was located.

We also learned that Mr. Beard of the Shady Hill Nurseries had an elm-tree that he knew was grown from a scion taken from the "Washington Elm," which he would present to the city. This seemed to us a good reason why we should accept this tree, as any doubt about its origin would not attach to it as it might to a seedling.

We therefore accepted the tree, and have had it set out on the

[1] Address delivered at the planting of the Memorial Tree on Cambridge Common, June 3.

common nearly opposite Holmes Place. We also provided a granite tablet setting forth briefly why it is there, which will now be unveiled, and this inscription will be seen: "On this spot in 1630 stood an ancient oak, under which were held Colonial Elections.[1] This scion of the Washington Elm[2] was planted May, 1896."

It is very interesting to read of the strong political contests of that early day. The parties were largely divided on theological questions. At the time we refer to, the parties were divided between the adherents of Mrs. Anne Hutchinson with her followers, who were the supporters of Sir Harry Vane for governor, he being a candidate for reëlection; while opposed to him was ex-Governor John Winthrop, with Rev. John Wilson and his followers, who claimed to represent the established church and the *pure* doctrines of the Bible. There was great excitement. "There was a large gathering from all the regions thereabout: most of the notables of the Province, whether Magistrates or clergy, were among the large number present. In the midst of the tumult Rev. John Wilson, a large man, then about fifty years old, climbed up against the trunk of the Oak-Tree, and, clinging to one of the branches, with great power addressed the crowd; so great was the effect that an election was at once proceeded with, and Winthrop was again elected Governor, defeating Sir Harry Vane and the adherents of Anne Hutchinson." It is interesting to note the points of difference between these, in that day, great parties, — Anne Hutchinson holding that the Bible revealed to us a gospel of grace and works, while John Wilson held that it was a gospel of grace and faith.

How happy we should be, that in our day, it is agreed that faith and works should go hand in hand, and no such differences of opinion as then existed now enter into our politics.

In that day no one could vote unless he was a member of the established church. The legal connection between church and state was long ago abolished, leaving every one to worship God according to the dictates of his own conscience; and we, to-day, dedicate this tree as a monument of the great advance that has been made since colonial times, in both religious and political liberty.

[1] See note, p. 22. [2] See note, p. 22.

HONORABLE CHARLES JOHN McINTIRE.,[1]

FIRST JUDGE OF PROBATE, MIDDLESEX COUNTY.

I AM proud to call Cambridge my birthplace ; and I am glad to have had my early training in her schools. Looking upon you here assembled to-day recalls memories of the High and Latin School, when I took part in similar scenes, under the same master, surrounded by companions who long since have entered into the ranks of manhood and womanhood. Many of these have passed from earth, some laying down their lives on fields of battle in sacrifice for their country. All were greatly influenced throughout their lives by the associations and instructions of the school. You are soon to go out and take your places in the community, — the boys to assist in its government, and the girls, as sisters, wives, and mothers, to guide and advise their brothers, husbands, and sons.

Why are we called upon to lay down our tasks and gather at this time to celebrate the anniversary of our city? Not because we have any cause to rejoice in emerging from the simple government of a town, — for the town government of New England is acknowledged to be the best kind of government, the nearest to the people, and from which they only depart when the community grows too large to use it. Nor does the period of fifty years impress us as a very long space of time in the life of a municipality: Sixteen years ago we celebrated the two hundred and fiftieth anniversary of the time when our ancestors came here and founded their fortified town.

We come together because the half-century mark makes a convenient place to pause and contemplate what has been accomplished; to do honor to those who through trials and struggles have laid the foundations of our beautiful city; and to resolve to keep in the paths so well laid out for us. It is because it is necessary frequently to call our attention to the

[1] Address delivered to the pupils of the English High and Latin schools and the higher grades of the Parochial schools, at Sanders Theatre, June 2.

duty we owe to our city and country in order that we may perpetuate good government.

Only this morning, at the Putnam School in ward three, I was greatly impressed with the importance of such celebrations as a part of our necessary instruction. While there, looking at the pupils, and taking myself back over the intervening period of years to the time when I myself sat there under the eye of Master Cogswell, I was struck by the presence of a number of bright olive-skinned, black-eyed children, who seemed more eager to hear and to see all that was taking place than their fellows. These, I was told, are the children of Portuguese parents who have recently come to our city in large numbers to better their condition. I learned, moreover, that but few of such children get so far as the grammar grade, the necessities of their parents causing them to be put to work as soon as they reach the legal age.

I reflected, looking upon these, that they have come to stay. They are to be American citizens, and, when grown to manhood and womanhood, to have their influence for good or evil in our community. They are soon to take part in the government of the city, state, and nation. What advantages have they had? What are they having in order to understand how to become good citizens under a republican form of government? Their parents never heard of the Pilgrim Fathers, of Leonard Calvert, of William Penn, of Roger Williams, or of any of the founders of the colonies. The names of Washington, Franklin, Jefferson, Adams, and the makers of our independence are unfamiliar to their ears. Lincoln, Sherman, Grant, Sheridan, and the saviours of our country mean nothing to them. These children converse with their parents in a foreign tongue and upon subjects connected with a foreign soil.

In the northern part of our city are many other children who have but recently come from the French-speaking provinces of Canada. In Boston, whole districts are overflowing with families from sunny Italy, and others with exiles from Russian Poland. All these intend to stay. They wish to be, and it is our duty to make of them, good citizens of our free republic. Frequent celebrations like this serve to awaken their interest, to make them inquire, to force them to see, and hear, and learn that which they could never get at home, nor from the study of books.

In Cambridge we are blessed with an abundance of object-lessons which illustrate the history of our country and our municipality. Every ward has them; and I believe there is not a schoolhouse in the city, but the pupils of which in passing to or from school are in sight of one or more. In this ward, the older portion of our community, there are so many, and they are so familiar, that it is unnecessary to name them. Each year, hundreds of people from far and near come thronging to see them and to gain inspiration. But in the other sections they are not so generally known or so often mentioned.

In the Cambridgeport wards is the spot where the gallant Putnam and his boys encamped upon Inman and Austin streets; Fort Washington, which guarded the river; and the building wherein was enrolled the first company enlisted as volunteers for the saving of the Union. In North Cambridge is the road to Menotomy down which the British came fleeing from their victorious pursuers on that memorable 19th of April; and the hallowed spot where our own citizens fell; also the site of Camp Cameron, where so many of our soldiers encamped during the last war, before going to the front. And, last but not least, in East Cambridge is Fort Putnam, the site of which is marked by the handsomest school building in the ward; and the place beyond, on the bank of the river, where Lieutenant-Colonel Smith and Major Pitcairn, with their forces, made landing in the night preceding their day of rout and distress, after embarking across the river, at Boston Common, from whence they proceeded on their march to Lexington and Concord.

From these, and other precious monuments by which we are surrounded, we can read the history of our city, the work of our ancestors and predecessors, in successive stages, from the building of the palisaded town, through their struggle for independence, their battle to save the country from dismemberment and dishonor, down to the present day. How greatly are we favored thereby! It is our duty frequently to refer to them in our homes, in our schools, and on occasions like this, so that, inspired by the memories of civic virtue which they bring up, when the time arrives that the government of our good city comes to our care we will be prepared to receive it as a sacred trust and inheritance, and to transmit it unsullied to our successors.

REVEREND ALEXANDER McKENZIE, D. D.[1]

"CAMBRIDGE is a shire town, in the county of Middlesex. It lies in 42 deg. 23 min. north latitude, and 71 deg. west longitude from London." This is the topographical and unimaginative beginning of Dr. Holmes's "History of Cambridge." Dr. Paige, in his history, gives the latitude 42 deg. 22 min., and the longitude at 71. deg. 6 min. The difference may be accounted for in part by the circumstance that one reckoned from London, and the other from Greenwich. It is to be noted also that the point in Cambridge which was chosen for the measurement was probably different in the two cases. The seat of government was movable and had come from Harvard Square to Norfolk Street, and thence to the city hall which has been recently left. Dr. Paige remarks that the former city hall stands exactly on the longitudinal line and about a hundred yards south of the parallel of latitude indicated by him. I do not know that it has any significance, but it is well to be on our guard, and I therefore call attention to the fact that in the last migration of the government the city hall and all which appertains to it have been slipped off the meridian.

Whatever changes have taken place in boundary lines, the ancient village, the modern town, and the present city have held the land chosen two hundred and sixty years ago. The hills which diversified the ground have for the most part lost their prominence. "Newtowne was first intended for a city," wrote the author of "New England's Prospect." Upon serious consideration it was not thought best to have the city here on account of the distance from the sea. But destiny which was then denied has since been fulfilled, as we are witnesses. The same author lavishes admiration on the neat and well-compacted town, with its many fair structures, and many "handsome contrived streets." The phrase is well chosen, — the older streets have certainly been contrived. He is accurate again in saying, "The

[1] Address delivered at the public meeting in Sanders Theatre, June 2.

inhabitants most of them are very rich." We may smile at this account of our estate. But riches are by no means limited to money, of which we have our share. If they include the immaterial wealth, which is the better and more permanent possession, we are very rich. It is certainly worth noting that a man's fortune has little to do with his standing in this community.

It is not by any sudden change that the village of 1631 has become the city in whose greatness we are now rejoicing. Steadily has the advance been made. This is the city of the people. It is like other towns in many respects, but it has its preëminence in that it was here the statesmen and scholars of the beginning placed their college. This, more than any other thing, has given character and influence and renown to the village and the city. The legend on the college gate is the deep thought of the men who had brought across the sea the materials for a college which should give life and form to their settlement. They did not bring land, for there was more land here than in England. They did not bring buildings, for it was easier and cheaper to construct them here, as they came to be in need of them. But they brought men, and books, and the love of learning, and a spirit equal to their great enterprise.

Harvard College was formed by small gifts from great men. The list of donations is both pathetic and prophetic. We keep this portion of our festival within the college walls, and it is right that we should be here, for this is the people's college, of them and for them. The city was much to the college, but not all. Other interests have arisen to make a community about the college. There is something restful and delightful in a village which is a college and little more. The life is serene within its ivied halls, and along its shaded walks. It is a fine place to grow old in at one's leisure. But there are advantages for teachers and students in the busy life of a city, where the scholars may feel the world, and know its stir and ambition and take of its force. The town and city have helped the college. From the first there have been prosperous business enterprises here. In 1639, Stephen Daye set up his printing-press, which soon passed into the hands of Samuel Greene. The first book they printed was "The Freeman's Oath," then Pierce's "New England Almanac," and then "The Psalms, newly turned into metre." This man Greene, besides his printing, was town

clerk and soldier. Perhaps he needed many occupations to maintain his nineteen children. There were other kinds of business. In the northwest parish was a card manufactory, using a machine invented in the spring of 1797, by Amos Whittemore. The machine was creditable to native ingenuity, for it could bend and cut and stick the teeth of the cards by a single operation. In 1799, William Whittemore & Co. opened their factory with twenty-three machines, sticking two hundred dozen pairs of cards in a week. Forty persons were employed in this establishment, which was forty-six feet square, and the cards sold for seven dollars per dozen pairs. In the same parish was a brook, which started in Lexington and finally discharged its waters into the Mystic River. One sawmill and three gristmills were upon this stream, and the historian points out the advantage to those who were transporting their grain to Boston in having it converted into meal at one of these mills. The meal would be more salable at the metropolis.

Then at Charles River, William Winthrop, Esq., kept a very commodious wharf, where great quantities of wood and lumber were unladen and placed on sale. The river there was twenty-two rods wide.

This record was made in 1800, and the great event which delighted the historian was the recent opening of the West Boston Bridge. It was built by a corporation, at a cost of $76,700. The enthusiasm of the good Dr. Holmes is delightful. "It is very handsomely constructed; and, when lighted by its two rows of lamps, extending a mile and a quarter, presents a vista, which has a fine effect." It is easy to believe this, and one can readily enter into the delights of the writer as his eye runs down the mile and a quarter of oil lamps.

The effect of this enterprise was soon seen. Trade moved towards the centre of the town and down to the new bridge, where houses and stores were built, and "a rapid progress of trade and commerce was naturally expected." That vision has been made true even beyond the hopes of the bridge-builders. We have now business establishments of nearly all kinds. Naturally, printing is very prominent. But we make engines and pianos; furniture and boxes; crackers and collars; candy and carriages; soap and drugs, and other things more than can be named to-night. We have made a great advance. When Dr. Holmes wrote his history, there were five meeting-

houses in the town, and the college had five buildings. No one can readily tell how many there are now. Schools have increased in number and efficiency. A new bridge, as handsomely constructed as that of 1793, furnishes another highway to the adjoining settlement, and its lights "present a vista which has a fine effect." The new city hall stands in its grandeur, lifting its tower above colleges, library, hospital, factories, schools, and houses; and with just and equal laws, with firmness and fidelity in their enforcement, guards the honor and promotes the well-being of eighty thousand people.

The advance has been the work of the people. We are a city of convenient dimensions. We are not so small that our experiments in municipal life have no value, nor are we so large that the greatness of our tasks forbids their accomplishment. It is not difficult for those to whom our public interests are intrusted to know the city thoroughly. The names and places of streets and squares are easily held in mind. Our industries are well defined. The departments of the public service can be kept in hand, and the work before them does not baffle or confuse. Our problems are serious, but they can be solved. We are large enough not to be detained by our past, nor affrighted by our future. We have the clumsiness of neither the dwarf nor the giant. We have the timidity of neither childhood nor old age.

As we stand, at the middle of our century, there are some things to be resolved upon. We should keep our past. The history of this ground, the annals of the city, are to be remembered and taught, so that they may descend from generation to generation. The story of Thomas Shepard and his compeers should be familiar. The places of historic interest should be plainly marked.

For the present time we need more compactness, more unity. We live apart; we come and go by the different roads; we use different post-offices. This is convenient and necessary. But we need to cultivate, if not to create, an honest city pride; to cherish a belief in the city, a desire for its full enrichment, a delight in its entire prosperity through all our wide domain. Whatever promotes this, is for our advantage. If there were more interchange of counsel and courtesy between the wards it would be more than pleasant.

This celebration, in which we all have part, should have this

as one of its best results, — to make us more perfectly, in knowledge and in sympathy, one city. We are not too large for that. But we look beyond. There is room for prophecy. The fine system of parks will greatly enhance our beauty. The Charles River may yet be as attractive as the Avon or the Arno. The lands in the west are to be improved with fine streets and houses, schools and churches ; and Fresh Pond may be almost as charming as the English lakes.

The form of the city as it is outstretched upon the map is the form of a butterfly with outstretched wings. It is to grow and to fly abroad, raising its splendid colors into the sunlight. We must dare plan great things now that we are more than two hundred and sixty years old, and fifty years a city.

The inspiration for our work may be taken from the walls above us: Qui autem docti fuerint fulgebunt. (They that be wise shall shine.) Where shall we find the pattern for this wisdom better than in the teaching of our own Laureate: —

> "When all have done their utmost, surely he
> Hath given the best who gives a character
> Erect and constant, which nor any shock
> Of loosened elements, nor the fearful sea
> Of flowing or of ebbing fates, can stir
> From its deep bases in the living rock
> Of ancient manhood's sweet security."

REVEREND ALEXANDER McKENZIE, D. D.[1]

"And the city lieth foursquare, and the length thereof is as great as the breadth. . . . The length and the breadth and the height thereof are equal." — REVELATION xxi. 16.

I. THIS is a week of celebration, and it is proper that the churches should have their part. Certainly this church should have its part, for it is coeval with the town; more than that, it was the beginning of the town. This church was formed almost as soon as the first settlers landed, and it was thenceforth the centre of their life. The Puritan design was distinctly religious, and a Puritan church may congratulate itself on the fulfillment of the purpose. A Congregational church was here in 1633, the eighth in the Massachusetts Colony. After its removal to Connecticut, this church was organized in 1636, under Thomas Shepard. John Bridge, whose tablet is in the wall yonder, and whose statue is on the common, was in both churches. Thomas Shepard's presence helped to draw the college here. The church, the town, the college have been in unbroken fellowship, and from this, enlarged in the process of the years, has come the city. The advance from the small proportions of the beginning has been steady along all the lines. The spirit of the first days has not lost its force.

II. What has the city done for the church in the fifty years which we are now reviewing? The word "church" is used in a large sense, meaning the whole body of those whose religious home has been with the First Church.

1. It has given it a place to stand upon.
2. It has granted an exemption from taxation, that it might use all its means for religious and charitable purposes.
3. It has furnished good schools for the children.
4. It has promoted business, through which the church has been benefited and made strong.
5. It has sustained many forms of municipal service.
6. It has created and protected pleasant homes for the people.

[1] Abstract of a sermon preached at the First Church, May 31.

7. It has framed and administered good laws.

8. It has shared its honor and dignity with the church.

III. What has the church done for the city?

1. It has lived here.

2. It has taught virtue, and civic virtue, patriotism, citizenship.

3. It has dispensed large charities for the assistance of the needy.

4. It has given men and women to the service of the city.

5. It has kept the unseen and eternal realities with the things which are seen and temporal.

That is, the church has been a part of the city and its life, enjoying and enlarging the prosperity which has surrounded and pervaded it.

It would be strange indeed if it were otherwise; if the city had not valued the church, or the church had not felt the opportunity to fulfill its divine intent.

IV. The idea of a city is sacred. It is in the Old Testament and the New Testament. The Bible insists on personality and personal duty, but it presents the kingdom and the city. In the book of Revelation we read of the coming city, the ideal city, which has so great glory that it is to be the Bride of the Lamb, the Son of God. It is to be foursquare, complete, stable, beautiful. The idea of a city includes homes, business of many kinds, schools and libraries, churches and charities, government and officers. All these the city regards, and with the same interest the church regards them. They are essential to the well-being of the church, which must honor and sustain them by all the means in its power. To this idea of city and church we owe our gladness to-day.

V. Are we only to celebrate? Is this a time for memory alone? We have the past by keeping it and perfecting it. To be glad is good, but joy is generous. Even in our praises we are borne forward to new achievements. Only thus are we worthy of those who were before us. What memorial of this time shall we erect? A column? An arch? A building? What shall it be? Memorials are good, but useful memorials are best and most in keeping with our history. Something for the benefit of the people may well rise to mark the time we are passing through. We have illustrious precedent. The new Czar of Russia has made his accession memorable by lifting

off oppressive taxes, setting free prisoners of state, recalling men from Siberia. In many a town, in many a home to which husband, father, son has been restored, this coronation will be remembered with thanksgiving. In the palace more easy will lie the head which wears the crown. What can we do here? We can certainly enlarge our charities. They are all poor. It would be a notable event if by our common gifts or by public gifts they were strengthened for their work. How fine it would be if our hospital, our orphans' home, our home for the aged, and other houses of mercy, were liberally enlarged, and on the wall the stranger could read, "Endowed in the fiftieth year of the city"! The very words would be a memorial and an inspiration.

VI. We could go further even and restore and perfect the New England ideas which are in the base and in the walls of our prosperity: The idea of God, whose law is supreme over men and states; of the Bible, the true light of men through the world, in all duty and in all comfort, and the light to all the worlds that are beyond; of the Sabbath, a day of rest and of worship, a time for the freshening and invigorating of our spiritual nature; the idea of the church, primeval in our New England life, and of the meeting-house, the one meeting-place, hallowed and enjoyed by all the households. How worthily the return to the ways of the fathers would mark this time of rejoicing!

VII. Let us build here the city of the New Testament. We have a good foundation for it. Those who made the beginning had the vision of "the city of the living God." They provided that here Wisdom should cry aloud in the streets, and utter her voice in the broad places and in the chief place of concourse. They wished to fulfill upon the earth the song of the Psalmist: "There is a river the streams whereof make glad the city of God. . . . God is in the midst of her; she shall not be moved; God shall help her, and that right early." If the streets of their city were not laid with gold, they were to be trodden by the feet of good men walking in prosperity and uprightness. The city was to be on a hill, so that it could not be hid. They were fond of the line in the eighty-seventh Psalm: "Glorious things are spoken of thee, O city of God." If it was not to be a "continuing city," never to be moved, their city was to last while the world lasted, and its citizens were to have the power

of an endless life. Are we not able to rise toward their thought and to make our rejoicing like the early strains of a grand prophecy? So shall our city be foursquare. Government, knowledge, enterprise, religion shall flourish. The city shall then be strong and beautiful indeed. Through its gates we and our children shall move on to a city prepared for us, — a city which hath foundations, whose builder and maker is God, in that country which is our own.

REVEREND GEORGE ALCOTT PHINNEY.[1]

It is no ordinary privilege which I have at this hour in the midst of the festivity of our fiftieth anniversary as a city to speak to you a fitting word. You have gathered here to celebrate by the massing of your splendid forces of young life, by the instrumental music accompanied by artistic song and declamation, the achievement which our parents have won for us in the creation of this city. It is an extraordinary city. It is a famous city. You are honored with being educated in one of the most renowned cities of the world. If you were among the Highlands of Scotland or standing on the banks of the Ganges it would not be difficult for you to find some one who knew of our civic fame, and who thought you ought to be justly proud over what has been accomplished within our borders. There is, then, to-day, this which ought to awaken your gratitude. You have been born under very favorable conditions of location, education, administration. The city rests quietly by the banks of the Charles, within a whisper of our capitol. I have lived in Boston, was educated in all her grades of schools, and I venerate that city as I do no other; nevertheless, our Cambridge has a fine independence of her own, — all that necessarily enters in to make her a great and useful city is found here. Her politicians are conscientious and able; her industries are famed; her schools are attractions to all parts of the country. Let us rejoice to-day, children, over our heritage. Let us, as we stand around the altars of this great celebration, resolve to do all we can by being good sons and daughters in our homes, good pupils in our schools, good men and women as we grow up, to make Cambridge, when she wears the honor of coming to her centennial jubilee, a greater factor in the civilization of the twentieth century.

[1] Address delivered to the pupils of the Willard Primary School, at the Grace Methodist Episcopal Church, June 2.

REVEREND GEORGE ALCOTT PHINNEY.[1]

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." — REVELATION xxi. 2.

It has been suggested by the civil authorities of this city that we observe our semi-centennial by appropriate services in our various churches on this Sabbath. Following that suggestion arrangements have been made for an interesting meeting this evening to be addressed by several speakers of prominence and ability. I propose, this morning, not to dwell upon any historical facts of our civic history, but to develop a general theme suggested by the occasion; feeling that my brief sojourn among you would hardly warrant my preparing an historical discourse.

There is not the slightest doubt that if we could get the cities right we could easily get the world right. It is the city which determines the type and extent of the world's civilization. We are not one bit better, we are no farther progressed, we are no nearer millennial ideals, than our cities are.

The ancient city was everything to the ancient. His life centred in the city. His city was his religion, for there lived the gods he venerated. Our patriotism, which is the soul's passion for its native land, was unknown to them save as it found cause for its excitement in the dangers and deliverances which came to ancient Athens, Corinth, Syracuse, and Rome, centuries before Christ. The legendary origin of these famous strongholds gave a kind of mystic charm to them which stimulated ancient reverence. To trace the founding of some of the old municipalities is like trying to find the source of the great lake in the heart of darkest Africa, — its origin is so far remote from what would seem real and practical life that it would be easy to relate it to far-off celestial mists. The ancient city was either founded by a god or demigod, or there was some legend about its origin kept in the secrecy of a few people. There is greater simplicity in our origins. The stainless fingers of un-

[1] Sermon preached at the Grace Methodist Episcopal Church, May 31.

known gods had no part in our inception. Our genealogy runs back with unquestioned accuracy. We know the names of those who built the first log house, who digged the first well, who worshiped in the first rude church. Our history is real.

In the ancient city the man was a citizen to all the worship and privileges within her walls. Rarely could he change his city. Banishment was a horrible misfortune attended with all the regretfulness and disgrace of modern hanging. Wealth in those days, in the light of the intelligence of the times, made commendable use of its money in erecting monuments to the gods, rearing temples of exquisite architecture and decorative art, setting around on the street corners costly statues; poems were recited, processions formed, hymns sung, sacrifices offered in shadows of the colonnades, or in the sunlight of her genial skies. Has the world ever listened to eloquence surpassing in beauty and effect that which came generation after generation from her rostrum or her bema on these great festival occasions in honor of the city? It would be well for us, if we could raise the standard of our intellectual and civic life in this respect. On those occasions they paid tributes to imaginary founders, recited the deeds of their illustrious citizens, pledged continued fealty to the patron god or goddess.

Oh, for the return of the democratic equalities of the palmiest days of the old Greek cities, when a citizen had a right to propose any law or amendment he chose to present, relying only for its success and enforcement upon his artless and direct persuasion of the citizens present in the public places. "Those who stood in the forum and listened to Pericles and to Demosthenes, to Scipio and to Cicero, took home more material for thought and a higher standard of public debate," says Frederick Harrison, "than what we usually carry away with us from a crowded town's meeting."

As contrasted with the ancient city we find our cities are cumbersomely too large. The greatest cities of the ancient world, Rome, Syracuse, or Alexandria, were not so large but that in the longer hours of a summer's afternoon you could circumvent their walls. Our modern city has become bulky and unwieldy. It was the wisdom of De Tocqueville that our cities were too large. "I look," said he, "upon the size of certain American cities, and especially upon the nature of their population, as a real danger which threatens the security of the

democratic republics of the New World." There has been a rivalry between two or three of our largest cities in our own nation over the final census. We want to get big cities. It is the ambition to herd together as many millions as possible, but the fact is that the massing of large numbers is not the making of a good city. If you have observed it, as I think it is true, elaboration or reconstruction in architecture follows on the heel of commerce. First our great merchant houses run into dizzy heights into the sky, until, if we are to raise lofty monuments which shall overtop our highest architecture, we need to build them high enough to kiss the evening planets. But we are on the eve of a serious renovation in domestic architecture. People are living in flats. It is not impossible to find churches having within a few blocks of them, in our largest cities, whole cities within cities, for the numbers of inhabitants within these limits have been estimated at many thousand, nearly all of whom live in these accumulative homes. And this is to result in enormous aggregates in our cities. If " the bulk, ugliness, and flabbiness of modern London " is a question of alarm, and such hordes of people hinder true civic life, who can tell what the future shall reveal? Indeed, a nobler patriotism, keener sense of justice, a firmer loyalty to principle and to righteousness, a better intelligence than the average politicians possess must be the endowment of the twentieth century, or the cities of the world are doomed.

In the mediæval city we find an improvement upon the ancient city, though the ancient had some things which made it superior to mediævalism. To the ancient the temple was everything. Pride in a city's grandeur and glory is not, however, the ideal of civic life. To be lounging around in the colonnades, sitting in the porticoes, visiting the temples, sporting in the arena, splashing in the baths, — these things while they are aids to greatness are not the highest achievements of a city's life. The mediæval city had much that the ancient city contained and a good deal more. I do not mean to say that I think that mediævalism was not a long way from the simplicity and devotion of the primitive church, but it had caught more surely the spirit of Christ and his disciples, and was a development along the lines of Christian brotherhood, to terminate in which will be the culminating glory of our common redemption. The mediæval city had its monasteries, nunneries, hospices, colleges,

and cathedrals. Here is a great advance upon antiquity. It was the mediæval church which put a value, unrecognized in the heathen world, upon the little children, and to the fostering care of nuns of that era many a child was taken, and educated, which otherwise would have suffered from poverty or groped on in fatal ignorance.

With all the conversations which citizens of Athens held in her theatres or in the shades of the porches, how Plato had taught yesterday in the groves of Academus or what Aristotle had said in the Lyceum in Athens, or the relative superiority of the two disputants, Æschines and Demosthenes in their orations, there was never heard the blessed evangel of God to this world that He had appointed men "to preach good tidings to the meek, to bind up the broken-hearted, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

There has never been an age when men had a truer sense of relationship to each other than they had in the Middle Ages. There was a love of industry, a delight in doing work of art, and doing it in the very best way possible. The master and his workmen suffered not from the mean and petty feuds, the disruptions and confusions, of our modern life.

Again, we find from remotest time pride and interest in old institutions or spots made memorable by noble deeds or historic associations, like such places in our own country as Faneuil Hall, Bunker Hill, Longfellow's Home, the Whittier Mansion, and other memorials in our towns and cities. To every Roman the Coliseum, and the Forum, surrounded with its costly temples, in which justice was dispensed, was very dear. Around in the shadows of these noble works of architecture in this famous valley were statues of distinguished statesmen and warriors and trophies brought at much sacrifice from conquered nations.

To every Athenian the graceful products of Ionic, Corinthian, and Doric architecture were highly cherished. There was the Ionic Temple of Diana at Ephesus; there was the most memorable Doric structure, the Parthenon, whose colossal grandeur in white marble crowned the renowned Acropolis at Athens: a piece of human workmanship, which has been called "the glory of Greece and the shame of the rest of the world," — these, together with other products of her accomplished

sculptors, held in high regard, teach us lessons worthy of remembrance for our cities, namely, that to cherish places in which are vested historic associations is our solemn duty.

There is always a city within a city. There is Boston teeming with its varied commerce, and there is below this surface a Boston of rare intellectual significance. There is a Cambridge within a Cambridge, rich in intellectual greatness. You may go to Paris having two thousand years of continuous history, and what a city Paris may be to you! About her history there is a library of 80,000 volumes and 70,000 engravings, — all this devoted to one subject, the history of Paris. There is the Place de la Concorde, the Dome of the Invalides, the house where Corneille lived and died; in the Rue St. Anne the place where the great preacher Bossuet passed away; in the Rue de Rivoli is the house where, in the great massacre, Coligny was murdered; there can be found the tomb of one of the greatest of modern philosophers, René Descartes. There are memorials of Pascal, and scores of others, who are well known in history. There are her great cathedrals; so that Paris, as a city, which has more than territory and population, which has more than drives and costly palaces, which has more than extensive merchant houses and railway termini, wears her immortelles uncrushed as yet beneath the stampede of scores of centuries, still blossoming, here in publicity, there in obscurity, but still existent, making, as one has said, Paris "more like paradise than any spot on earth." And this is true of Cambridge with her classic shades and classic towers.

But once more I feel that there is one particular in which the modern city may vie with antiquity, and that is in the consecration of her ground to our youth for sport and exercise, and to the working people for rest and recreation. The Romans surpassed the mediæval church in their "classical religion of cleanliness." There is hardly language powerful enough to describe the filthy condition of individuals and cities of the Middle Ages. To be unclean then was to be religious. Garments were worn unchanged for successive generations, and the more pestiferous and unwholesome these garments were, the more corrupt one's physical condition, from exposure and personal neglect, the more it seemed in accord with divine sanctity and obedience. But in the ancient times men were extremely clean. Much time was even wasted at the public

baths. A building adorned the city of ancient Rome in which 5000 could indulge in prolonged lavations. Rome was prodigal of her time; but Rome believed in the health of her subjects and the personal cleanliness of all. Mr. Gibbon has told us that Rome in the beginning of the sixth century enjoyed the three blessings of a capital: "order, plenty, and public amusement." We undoubtedly agree with him, but feel that his definition is incomplete. The development of the youth's muscularity and well-rounded physique, the personal cleanliness of houses, streets, and people, all these things are the obligations of a Christian intelligence and civilization. Every rookery in the city should speedily be cleaned out. Every defective system of drainage should be improved. "Every chimney should consume its own smoke." The "silver Thames" should no longer be a reproach. The classic Charles should not be discolored with the city's refuse. Noxious gases and dangerous refuse should be immediately disinfected and consumed. The harmless bosom of the blessed ocean should no longer be the receptacle of incessant sewerage. We are just entering, thank Heaven, on a system of improved hygienic conditions for our city. Again, in a hundred years from now, and a good deal less perhaps, there will be two days out of every week turned to their rightful uses. Wages will be properly adjusted, so that one day of the week will be consecrated to recreation. Here lies the hope of the Christian Sabbath. As long as the power of worldliness is so great, as long as the tedium of business is so oppressive, as long as social life is so fast and detracting from the vitality of the nation, one day in the week must be given to rest and recreation, one day must be devoted to religious worship. I look for a uniform national holiday once in seven, and an uniform Scriptural holy day in which God may be served with gladness.

To revert a little and hasten to the end. The city is not an accidental formation. It is a living organism in the great national body. We are first of all Americans, citizens of the United States, the very best government under the rising and setting sun. Our conclusion is that to preserve some of the features of the ancient and mediæval city is incumbent upon those who are willing to be benefited by a past, however remote it may be, if it can in any wise instruct and profit us. But there are peculiar exigencies in our cities growing out of our

common weaknesses, as men, and incidental to our later age. Nowhere is discontent so nervous and revengeful. Not far from 50,000 people are arrested in the capital of this commonwealth each year, and in approximate figures it can be safely said, judging from recent police reports, one half of them belong in the United States, are citizens here, or sons of naturalized parents, and the other half, as shown by my own careful calculation, from statistics of 1893, come from thirty-four different countries. This mixture of negro and Mongol blood, together with our Caucasian forces, makes discontent as common and uneventful as the restlessness of maggots vying in commingled corruption, at the same time ambitious for a better state. It is certain that the city has got to have the Gospel.

Nowhere is ignorance more prevalent. The uneducated immigrants lower the average of intelligence, and yet, judging from the small proportion of the best literature which is read, there is some ground for anxiety with regard to our own offspring lest they do not grow to appreciate our best authors. There is an increasing demand for sensational literature. The public press finds too much room for gossips, fancies, and fabulous distortion of truth.

The question might be asked if it comes within the range of clerical duty to criticise the extravagance of our cities. Vast amounts of wealth wastefully and foolishly expended, for the justification of which there is no good reason, while Christianity in her missions, philanthropy, education, needs all the money the subjects of any empire or citizens of any nation can bestow; expensive banquets, personal luxuries, — deprivations of which would be a very small test of sacrifice; wastes of the public funds, misappropriations of public money, — of all these things, the suffering, the poverty, ignorance, unbelief in society are standing and silent condemnations.

It is within the city that the passions of the human heart give most violent expression. A man cannot do business honestly to-day without some temporary sacrifice. In the long pull integrity can laugh at greed, which has been consumed by its own intensity. Business unmistakably is a long stride this side of Christian virtue. Society ideally is a brotherhood. There are no scrambles in a family sensitive to just relationships. Brotherhood now is only a name. It is the theme for the poet, but not a factor in the life of the merchant. Endur-

ance rather than righteousness is the test of success. But these standards are transient. Men who hold to righteous principles will win enduring fame. Honesty rings a bell in the ear of God whose echo never dies away.

Then the city is infamous for its lust. Sometimes it is the hovel; sometimes it is the palace whose expensive foundations one would think might be turned to uses more in harmony with its ornamentation and solidity. The police of our cities are often not sterling defenders of civic purity. Our culture is often a veneer for the meanest vice. When aristocracy covers its shame with costly fabrics it does not mitigate the sinfulness of its sin. Our lives ought to be so white in the city, if we have regard for the voice of Sinai and the teaching of Jesus Christ, that we would be willing to publish our conduct upon the housetops.

The politics of the city should not dishonor the exalted function of municipal government. The unscrupulous scramble among candidates for public office ought to yield to the grave recognition of personal virtue. And there is the saloon: never an army passed in solid phalanx into battle, with minds resolute and steel fixed against all opposition, than is organized, as I am speaking, within the compass of many of our cities, among the liquor dealers and their advocates. It is the iron ball chained to the heel of our municipal progress.

How can we solve that question? It is not easy. But it will come. Back of legislation there must be an educated and sensitive conscience. Law can build fences. Lawlessness will jump over those fences. It will risk the penalty, and so our social life is in perpetual turmoil. But when a human heart has surrendered to the divine idea of love for one's fellows, and has a common interest in social redemption, — "not 'God and the people,' as the Italian revolution inscribed upon its banners, but God in the people, is the power that is overcoming the tyrannies and slaveries, the falsehoods and hypocrisies of the world,"—then there is hope for the city. When Frederick Harrison was closing one of his chapters on "The Meaning of History," in which work he has become about as religious as he ever gets, and in this case he is in accord with God's laws as to the secret of an improved social order, he says: "To reach ideals we have to reach higher social morality, and enlarged conceptions of human life, a more humane type of religious duty."

But in bringing the city to great moral and physical healthfulness, it needs a change in the method of the burial of our dead. The crematorium, I know, is repugnant to my, as well as your, sense of refinement. I would not do away with the cemeteries. I would not have any of that sickly sentiment rule which would place urns upon the mantelpieces in the home. I would preserve the little garden with its green place and floral designs in the open season, but I do feel crowding upon us in the face of the probable stupendous growth of our cities a choice between the burial of "putrescent bodies half dozen deep" — and thereby an increase of the mortality of the cities — and appropriate consumption of the body after a few days of entombment with the privilege of preserving the ashes in sarcophagi.

Last of all, the city must get rid of unbelief and become Christian. The hope of the cities of the world is in Christ. "Except the Lord keep the city the watchman waketh but in vain." The cross is the way in which God has lived among us, and it is the only way satisfactory to God for men to live among themselves. Surely God will never encourage any contradiction of his own example. Our cities can never reach social perfection in any other way than by their citizens becoming righteous, as the social ideals of Christ demand. The great pressure upon us is for genuine philanthropy. Another name for the real and hidden truth in the meaning of this word is sociality. Religion is right relationships. A man's only business with God is to help him to get into Christian business with men. The worship of the sanctuary, the ecstasies of religion, are worthless for our practical age if they are only the self-absorptions of mere quietistic faith. Christ said, "For their sakes I sanctify myself." That is as it was in Christ's case, so it must be with us toward our fellow men, "a friendship beginning and ending in self-consecration."

There is a temple which has not been built by hands, whose inner altar is the soul's assurance of its own sovereignty, whose inner beauty is but reflected in the glory of a divine induement, whose organ of exultant praise is silent till God touches the keys of our finer sensibilities, whose exalted spire is its supremacies of living faith piercing the skies, worth more to the world than Westminster Abbey or Notre Dame; and the more amid the desolation of the city's selfishness we can dedicate such a

temple to the unseen Lord, to surpass the boasted glory of the "high-raised battlement," costly architecture, courageous soldiers, vast personal wealth, — the more we bring the New Jerusalem down from God out of heaven, — the more, that is, that her cleanliness is the real whiteness of our cities, — the more we make her heavenly-mindedness the temper of our irreligious age, the more it will be true that the municipalities of this world shall have become the kingdoms of our God and of His Christ.

HONORABLE JOSIAH QUINCY,[1]

MAYOR OF BOSTON.

I FEEL that you have placed a good deal upon me in asking me to respond not only for our capital city, but also for the other municipalities of the commonwealth. While the other cities of the state may be classed as the sisters of Cambridge, Boston may be more favorably classed as the mother of your municipality. In spite of the fact that you long since emancipated yourself from the leading strings of Mother Boston, the cities of Cambridge and Boston are to all intents and purposes united.

The city of Boston occupies an interesting position with respect to the galaxy of cities and towns which lie around her, twenty-eight being included in that area that has become known as Greater Boston. By uniting them all, we might become one great municipality of 1,000,000 people instead of a smaller city of 500.000. But instead of that, we enjoy this peculiar relation which centres the business life of these communities in Boston, and which leaves the cities and towns about us independent, only united to Boston in the common concerns that are necessary to the business life of the metropolis.

Boston looks upon Cambridge and our other cities with no jealous feelings. We are quite content that Cambridge should be an independent municipality, working out for itself its own problems of municipal government. The conditions of municipal government in a city like Cambridge, differing so much in size and character from a city like Boston, render the problem quite different for you than it is for us. The more I have to study the problem, however, the more I think I can learn something from the other cities of the state, and yet, the problem, in each case, must remain a local question. It is possible for you to manage your affairs in an entirely satisfactory manner by methods and machinery that would be very much out of place and impracticable for Boston.

[1] Speech delivered at the banquet in Union Hall, June 3.

I may congratulate the citizens of Cambridge on the success with which they work out their problems. We look with interest on your experience and on your methods. It is especially interesting that this experience has shown that the city government of Cambridge demands the coöperation of the citizens of Cambridge, which is also the case of any other city. I am glad to observe that the doctrine seems to obtain in Cambridge to continue in office those who are deserving, and this seems to me a great point in your favor. The doctrine of rotation in office is naturally not popular with those in office. I think your doctrine ought to obtain in Boston.

Governor Wolcott has spoken feelingly of the relations between Cambridge and Harvard College. The impress that Harvard is making on the municipal government of our cities is noticeable. In the first few weeks in which I held my present office, I selected, entirely by chance, three men, all from the Harvard class of '83, for three important offices. When I look outside the commonwealth, I see the same thing. In New York, I see a classmate of mine, Theodore Roosevelt, as the chairman of the Board of Police Commissioners. The city of Cambridge also seems to appreciate the fact of the aptitude of Harvard men in city government, as the presence of your mayor here illustrates.

I suppose it is trite to remark that Cambridge is indebted to Boston in some degree. You are indebted to Boston in that you are able to enforce your no-license law. It is only a matter of a few minutes or a few cents for your citizens to cross over one of the bridges and enjoy all the benefits of license.

In conclusion, I wish to extend to the city of Cambridge the heartiest congratulations at the condition of the city at the close of the first half-century of its existence as a municipality, and the best wishes that her growth may be marked by all the enviable associations and conditions that have distinguished her past. I cannot wish more than that you may continue along the lines of municipal life and prosperity, that the mutual good will now existing between our cities may continue so that it may again be remarked at your centennial celebration fifty years hence.

REVEREND CHARLES FRANCIS RICE, D. D.[1]

"I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." — Acts xxi. 39.

Though Tarsus is chiefly famous as the birthplace and early home of the apostle, yet enough is known of its character and standing to show that Paul's tribute was well founded. It was a commercial centre, and renowned as a place of education.

Paul was proud of his Jewish race, esteemed highly his Roman citizenship, but felt also an honest pride in his native city.

The words of the text may well suggest the theme of civic patriotism — love and devotion, not to country or state alone, but to the city as well.

In this semi-centennial year, we have great reason, as citizens of Cambridge, to say with thankfulness and pride, "I am a citizen of no mean city."

As the reasons for this thankfulness and pride may be mentioned: —

1. The material growth and prosperity of our city.
2. The men whom Cambridge has numbered among her citizens and the intellectual life of the city.
3. The high character of her municipal government and service.
4. The triumph over the saloon power.
5. The practical union in moral reform of men of all sects and creeds.
6. The leadership and inspiration which by her example she affords to other cities in the conflict with corruption and misrule.

The duties of the hour are: —

1. Devout thankfulness to God for the past and present of our city.
2. Recognition of personal responsibility for her future honor and welfare.

[1] Abstract of a sermon preached at the Epworth Methodist Episcopal Church, May 31.

This personal responsibility includes : —

1. The realization in our own lives of the highest possible type of manhood and womanhood.

2. Unceasing vigilance and unselfish devotion to the welfare of the city.

May our loved city go onward toward her centennial of municipal life, gaining ever new strength and beauty, rising ever to higher and nobler planes of life and activity, approximating more and more closely to that holy city which John saw in beatific vision ! May she ever be a joy and pride to her citizens, a model and an inspiration to all the cities of the land !

HONORABLE CHARLES HICKS SAUNDERS.[1]

It always gives me pleasure to meet the members of the Washington School, and especially on this occasion, when we are celebrating the fiftieth anniversary of the organization of our city government. This school is the oldest in our city, dating from the very earliest settlement of the town. It is older than Harvard College, and is honored by the name of the illustrious Washington. It is the rightful successor of the "faire Grammar Schoole," mentioned by Edward Johnson in his "New England Fruits," published in 1643, in which he writes, "By the side of the College is a faire Grammar Schoole for the training of young scholars, and fitting them for academical learning."

Its first teacher was Elijah Corlet, a famous instructor in his time, who taught here fifty years. He is described by Cotton Mather as "that memorable schoolmaster in Cambridge, from whose education our college and country have received so many of their most worthy men." He died in February, 1686–87, aged seventy-eight years. His monument may still be seen in the old burial-ground on Garden Street.

This school was probably kept at first in a private house, which stood on land of President Dunster on the westerly side of Holyoke Street, the young town not being able at that time to build a schoolhouse. The first schoolhouse mentioned was built by President Dunster and Edward Goffe, about 1647. It was of stone, and stood on the same site on Holyoke Street. Here the school remained until 1769, when it was removed to Garden Street, just west of Appian Way. In 1852, it was removed to its present location on Brattle Street. The city council in 1880 marked the site on Holyoke Street by a stone tablet.

The contract for the first house specified that it should be paid for in wheat, barley, and corn, at the market price. Some

[1] Abstract of an address delivered to the pupils of the Washington Grammar School, June 2.

of Master Corlet's pupils were Indians. In 1659, it was said there were "five Indian youthes at Cambridge in the Latin Schoole, whose diligence and proficiency in their studies doth much encourage us." One of these Indians was graduated from Harvard College in 1665. The school was at first called a grammar school. Soon afterwards it was called the Latin grammar school. This title was retained until 1845, when it was changed to the Washington Grammar School. It has had sixty-nine masters during these years.

In 1657, Governor Edward Hopkins, of Connecticut, died, leaving the sum of five hundred pounds of his estate in England to the college and the grammar school in Cambridge. Three fourths of the income, according to the will of the donor, was for the college, and one fourth for the master of the grammar school, in consideration of his instructing in academical learning not less than five boys, to be nominated by the President and Fellows of Harvard College, and the minister of Cambridge for the time being. The speaker was one of those scholars, and well remembers being examined, in Divinity Hall, by President Quincy and Dr. Abiel Holmes of the First Church. This was the origin of the fund for the Hopkins classical scholars.

In those early years the town was surrounded by a palisade, inclosing a thousand acres, for the protection of the settlers from the wolves and the Indians. In 1708, the first courthouse was built in Harvard Square, on the westerly side near the present Lyceum Hall. It is interesting to know that the original vane placed on this building may now be seen in the memorial room of the new public library. At this period the town had its meeting-house on the easterly side of the square, within the college yard. On the westerly side, as I have stated, stood the courthouse, and about it the whipping-post, the stocks, and the pillory.

Such was the small beginning of the present Cambridge. The town of 1636, containing less than one hundred persons, has now become a city of eighty-four thousand inhabitants, and has within its borders the largest and best endowed university in the country. Its schools are unsurpassed, and its city hall, English High School, and Manual Training School are splendid specimens of its development.

Every member of this school should be proud of the name of

Washington, the grandest character America has ever produced. Gladstone says, "Washington was the purest figure in history." Our own Everett has said, "Of all men who have ever lived he was the greatest of good men, and the best of great men." Bancroft has written, "But for Washington the country could not have achieved its independence."

The future citizens of the republic are now being educated in our public schools, and one of the most important lessons to be learned is loyalty to the government and the flag. I trust this brief sketch of this town and school will help you to realize the great changes that have taken place, and the splendid opportunities that are now offered you. May your hearts be inspired with a greater love for this country and its free institutions, which, we trust, through you are to be transmitted to generations to come.

REVEREND ISAIAH WITMER SNEATH, PH. D.[1]

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." — PSALMS cxxvii. 1.

THE city of Cambridge is about to celebrate its fiftieth anniversary as a city with great éclat. It is well that we tarry long enough in the midst of these glorious festivities and rejoicings to consider the city's debt to Christianity. What was the "rock whence this city was hewn and the hole of the pit whence she was digged?" As God through the prophet pointed Israel to Abraham and Sarah as their parents and to Himself as their founder and keeper, so to-day He points Cambridge to the Pilgrims and Puritans as their parents and to Himself as their founder and keeper. Through God and Christianity Cambridge has come to her present glory, and she commits a great sin against high heaven if in the midst of her gloryings of men she fails to give due recognition to Almighty God. The town of Cambridge was established in 1630, or 266 years ago, and the record of this town has always been one of the best. To my mind this is due to the Christian influences which have ever moulded the lives of its citizens and the institutions which they have established. The people who settled in Cambridge were a Christian people, so that we are ready to say: —

1. That Cambridge owes its existence to Christianity.

"Except the Lord build the house, they labour in vain that build it." It can be clearly shown that the hand of God was manifest in the beginnings of Cambridge. It was in the interests of a freedom to worship God that the Puritans came to this country, and this thought was uppermost in their minds. It could not be otherwise than that God should prosper them in their undertakings. This fact receives support in the godly men who were the first pastors of the church in Cambridge. For twenty-five years there was but one church in Cambridge.

[1] Sermon preached at the Wood Memorial Church, May 31.

In 1761 the Episcopal church on Garden Street was organized. And then there were no other churches in this city until 1817. The religious interest of the early settlers of Cambridge, therefore, centres in the First Church. It had most godly pastors in Rev. Thomas Shepard, Rev. Jonathan Mitchell, and their successors. In the life of Rev. Jonathan Mitchell, written by Cotton Mather in 1697, his father, Increase Mather, wrote the introduction, and in this introduction says: "There have been few churches in the world so lifted up to heaven in respect of a succession of supereminent ministers of the gospel as the church in Cambridge has been. Hooker, Shepard, Mitchell, Oakes (all of them yours), were great lights. They were men of piety and they trained their people in pious ways." It may be said that in its beginnings our city was one of the cities of God. Mr. Mitchell, speaking of his four years in Harvard College, when he sat under Mr. Shepard's ministry, says: "Unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder than for those four years." Not only were the fathers of Cambridge interested in their own spiritual welfare, but also in that of others, and this is ever a source of blessing to any community. They were early interested in giving the gospel to the Indians. Says Dr. McKenzie: "Let it be remembered to the honor of our fathers that the first Protestant mission to the heathen in modern times began in Cambridge, the first Protestant sermon in a heathen tongue was preached here, the first translation of a Bible into a heathen tongue was printed here, the first Protestant tract in a heathen language was written and printed here." There are also many single facts which indicate the Christian character which predominated the early history of Cambridge. For example, in the revolutionary contest, President Langdon of Harvard College, from the doorstep of the old Holmes house, offered prayer for the soldiers as they went forth to the struggle of Bunker Hill. When General Washington assumed command of the American army under the old elm tree, one of the first orders he gave was as follows: "The general most earnestly requires and expects a due observance of those articles of war, established for the government of the army, which forbid profane cursing, swearing, and drunkenness, and in like manner he requires of all officers and soldiers not engaged on actual duty a punctual attendance on divine service,

to implore the blessings of heaven upon the means used for our safety and defense." When Governor Trumbell, a man with the pious and patriotic zeal of a Scotch Covenanter, wrote to Washington a letter assuring him of the help and prayers of the people, Washington replied: "As the cause of our common country calls us both to an active and dangerous duty, I trust that Divine Providence, which wisely orders the affairs of men, will enable us to discharge it with fidelity and success." Mrs. John Adams wrote to her husband: "I was struck with General Washington. You had prepared me to entertain a favorable opinion of him, but I thought the half was not told me. Dignity with ease and complacency, the gentleman and soldier, look agreeably blended in him. Modesty marks every line and feature of his face. Those lines of Dryden instantly occurred to me: 'Mark his majestic fabric; he 's a temple sacred by birth, and built by hands divine; his soul 's the deity that lodges there, nor is the pile unworthy of the god.'" To me this morning the noblest fact in General Washington's life is this, that he was a Christian, and that in our beloved city he by his orders recognized Christian principles and living. Let it never be forgotten, then, that to Christianity Cambridge owes its existence and development.

2. Cambridge owes its educational advantages to Christianity.

Harvard College and our public school system are the direct product of Christianity. In a tract published in London in 1643, entitled "New England's First Fruits," were the following words: "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to have an illiterate ministry to the churches, when our present ministers shall lie in the dust. And as we were thinking and consulting how to effect this great work it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman, and a lover of learning, there living amongst us) to give the one half of his estate (it being in all about 1,700 pounds) toward the erection of a college, and all his library; after him another gave 300 pounds; others after them cast in more, and the public hand of the state added the rest; the college was by common consent appointed to be at

Cambridge (a place very pleasant and accommodate) and is called (according to the name of the first founder) Harvard College." It is very evident from this statement that Harvard College was founded by Christianity. The same tract says, "And by the side of the college, a faire grammar schoole for the training up of younger scholars and fitting of them for academical learning that still as they are judged ripe they may be received into the college of this school." From this beginning developed the public schools of this city, of which we are so justly proud. Cotton Mather wrote concerning the first master, Mr. Elijah Corlet, "that memorable old school master in Cambridge from whose education our college and country have received so many of its worthy men that it is worthy to have his name celebrated in our church history." He was a Christian man and shaped our school system in a Christian way. Many interesting and important facts might be mentioned to-day concerning our public schools if we had time; but this I do want to impress upon your mind, that the educational privileges enjoyed by the sons and daughters of Cambridge are the direct outgrowth of the Christian religion.

3. In the third place, the men of thought which have given Cambridge a name throughout the world were Christian men.

Henry Wadsworth Longfellow, whose home is the attraction to every visitor that comes to Cambridge, whose verses have cheered and blessed unnumbered lives, was a Christian man. James Russell Lowell, who was rocked in the cradle in Elmwood to Christian hymns, and who in after years made himself famous by his Biglow Papers and otherwise, was a Christian. Oliver Wendell Holmes, who went to school in the "port" and who wrote his best in this city, was a Christian man. The names of these three men are known to the uttermost parts of the earth. When a few years ago I went into Westminster Abbey, that magnificent temple of the Church of England, and saw the bust of Longfellow, honored by so conspicuous a place, and the tablet to the memory of James Russell Lowell, I felt anew the power of Christian influence in our own city. It is also well to remember the influence of such Christian ministers, whose names have a national reputation, as Nathaniel Appleton, Nehemiah Adams, Andrew P. Peabody, Lucius R. Paige, Alexander McKenzie, and the first mayor of Cambridge, Rev. and Hon. James D. Green. We dare not forget also Anne Brad-

street, who wrote in her home in Harvard Square the first poem that was written in this new world, and Margaret Fuller, the "Corinne" of America. She was born in Cherry Street at the corner of Eaton Street. You will note the old-fashioned house with the large elm trees in front of it and the garden behind it. Mr. Fuller planted those trees at about the time Margaret was born, which was in the year 1810. These and other names of Christian men and women, known in two continents, remind us very forcibly of the debt of Cambridge to a Christian gospel.

4. In the fourth place, it is a fact worth emphasizing, that all the public buildings of which Cambridge is justly proud owe their origin to Christian influences.

It is one of the natural tendencies of Christianity to manifest itself in institutions and buildings which are not only ornamental but also eminently useful. As a result of this tendency, we have in Cambridge to-day a city hall valued at more than $250,000, a manual training school valued at $100,000, a public library valued at $100,000, and land valued at $70,000, upon which the manual training school and public library were placed, and also by the city an English High School building, costing $200,000. Now all these, with the exception of the High School were the gifts of one Christian man, Mr. Frederick H. Rindge. The Cambridge water works, of which our city is so justly proud, owe their high character to two, yea we might say, three Christian men, Chester W. Kingsley, Hiram Nevons, and John L. Harrington. It is on record in the city hall that the latter man said shortly before his death that he wanted to so do his work as to receive the approval of the citizens of Cambridge. It may be well said that Christian character went into this great municipal enterprise. I need not tell you that the Cambridge Hospital, the Avon Place Home, The Aged Ladies' Home, the Young Men's Christian Association building, are all direct results of Christianity; and in so far as they are helpful to the peace and prosperity of Cambridge, in so far is she indebted to the gospel of Christ. It is a well-known fact that heathen religions knew nothing of philanthropic institutions for the benefit of the sick, the poor, the orphan, and the aged. Aside from these which I have already mentioned in connection with our city and the churches which directly represent Christianity, there are the numerous charitable organizations of our city, all doing a good work and all

owing their origin and inspiration to Christian influences. Thus the city itself, its educational and philanthropic work, its public buildings and its eminent men, must acknowledge their origin and development to the all-powerful influence of the gospel of Jesus. And for Cambridge to forget this fact would be an act of ingratitude too base to mention.

5. In the fifth place there are lines of action which, if properly pursued, ever tend to build up a city in righteousness and true prosperity. Certain of these lines, earnestly advocated and carried out in Cambridge, have given rise to what is known as the Cambridge Idea. Two of the cardinal features of the Cambridge Idea are a no-license policy and a non-partisan form of government. And I think I can stand here to-day and assert without fear of successful contradiction that both of these owe their origin and development to Christian influence. The contrast in this particular matter is not between Christians and heathen or agnostics; but between Christian men and women who believe in the principles of Jesus Christ and his gospel, and desire their application to our municipal affairs, and those who, though Christian in name, are selfish and wicked in heart and in life. I say the Cambridge Idea is the result of the former. The wicked, unscrupulous men of our city would overthrow the Cambridge Idea to-morrow. There may be some, and doubtless are, who do not believe in the present policy, but who are good men nevertheless; but the majority are virtually anti-Christian in their life, their desires, and their actions. Through the earnest endeavors of Christian churches, Christian ministers and laymen, and Christian organizations of various kinds, the policy of no-license and a non-partisan form of government, with all their beneficial results, are made possible within our borders, and it can easily be proven that the results have been beneficent. The first of May began the tenth year of these blessed conditions. Thousands of lives have been saved a drunkard's end; thousands of families will be saved the terrible experiences of a drunkard's home; thousands of dollars have been placed in savings banks; thousands of children have happier hearts and happier lives; and thousands of blessings have been experienced which would never have been tasted, and all because Christian principles were applied in a Christian way by a Christian people. Such, then, are some of the evidences of what Christianity has done for

Cambridge. Many cities will prove by their wicked and wretched conditions that the Psalmist's words are true: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Cambridge proves the truthfulness of the assertion by its existence, its possessions, and the line of action it pursues with reference to its best government and the peace and welfare of its citizens.

What of the years to come?

The future blessedness and prosperity of Cambridge is assured only in so far as she shall be governed by the same Lord that has guided her in the past, only in so far as she remains steadfast upon the sayings of Jesus Christ and doing them. It does seem to me that to-day in every church of our city, and from every Christian heart, there should arise expressions of gratitude to God, who hath builded and kept this city. He is worthy of all the praise and of all the glory. There is nothing so base as ingratitude, and for people to forget the God who has blessed them is to make that people unworthy of any further blessings. God has his rights and will have them acknowledged; and it is just as true of municipalities as well as of individuals, that if they forget their God, they shall suffer. It is a good time for Cambridge to sing, "Praise God from whom all blessings flow."

It is also well to remember that our city, its inhabitants, its social relations, and its government are not ideally Christian. The wheat and the tares still grow up together, and the tares make themselves about as conspicuous as the wheat. When General Washington came to Cambridge he found profanity and drunkenness, and we find it to-day. Cities cannot live upon past records. A fine historic past is no positive guarantee of a glorious future. It is only as we depend upon our fathers' God, and strive more earnestly to establish righteous laws, and have them enforced by righteous men, that true progress in the direction of perfection is assured. Another fifty years will make vast changes in this city. Only as there is a persistent endeavor on the part of good and true men to elect Christian men of tried character to offices of trust; only as good men are willing to be elected, and other good men are willing to elect them; only as evil-doing is frowned upon in high places as well as in low, and the evil-doer arrested and severely punished;

only as the Christian Church is sustained, and men and women become Christian in fact and meet their obligations to God; and only as Christian men have a keen conscience and are governed by it regardless of the consequences, shall we see our city prospering with a true prosperity and gaining for it a nobler record than it has ever yet had. In fact, "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." God grant that the time may come when the question asked concerning Jerusalem in sarcasm may be asked in sincerity concerning Cambridge, "Is this the city that men call the perfection of beauty, the joy of the whole earth?"

REVEREND ROBERT WALKER.[1]

"Through God we will do great acts." — PSALMS ix. 12.

THOUGH our country has passed through great wars, yet she need not blush when the historian gives to the world their causes. The results of these may be regarded as sacred achievements, accomplished by Americans in behalf of justice and freedom. Well may we be proud of our own city in the days when war clouds overshadowed our land. What citizen can stand beneath the Washington Elm, which marks the first camping ground of the American Revolution, or read the historical accounts of our former townsmen, standing shoulder to shoulder along this eastern coast to check the advance of tyranny and oppression, without being conscious of the prominence our city has attained throughout the world, due largely to their loyalty and patriotism, when this nation was in its infancy? All praise and honor to those who offered their lives on the altar of freedom! They whose blood first cemented together the thirteen original colonies have gone to their long rest; but their deeds remain indelibly written upon our nation's history, and in the memory of every American citizen who realizes the value of the principles for which they fought and died. Through God they did great acts, for He is always with men, be they ministers or laymen, who, by word or deed, seek to establish any principle in human life that is to benefit the race. He is no less with the soldier on the battlefield defending his country's honor and life with sword and gun, than with the minister preaching in his pulpit the gospel of peace and brotherly love.

But this is not all. Yesterday our flag floated at half-mast, in memory of the brave who perished to save the Union those former patriots founded. Theirs was a war cruel and sad, yet glorious in its purpose and achievements in that it aimed to keep our nation one and inseparable, and to snap asunder the chain that bound the dark brother to the white man's will.

[1] Sermon preached at the Church of the Ascension, May 31.

Well may we also be proud of our city when she learned that the guns of Sumter had insulted the American flag! What city but our own may claim the honor of sending the first company to the front to resent the insult? From our halls of learning, homes, and shops, we sent men who were found in the thickest of the fray, regardless of personal wounds and hardships when their country's life and honor were at stake. What citizen can stand over the flag-marked mounds in our cemeteries, or behold the living veterans decorating the hillocks with colors and wreaths, without being proud of the records of our soldiers and sailors, and of the city that sent them? Erelong Mother Earth will receive into her bosom that Grand Army of the Republic which paced up and down Southern lands, weak from the loss of blood and the lack of food; but never need our city blush to proclaim to future generations the patriotism, the self-sacrifice, the heroism of her sons who participated in the Rebellion. All honor and praise to these veterans who so nobly followed the example of her sons of old, who needed no urging to defend their country! God was with them also in their lonely pickets, in the battles, long and fierce, for they were fighting for principles eternal as truth. Through God they did great acts.

Many other cities may, with honor, refer to their patriotism, municipal government, and educational system. But our own city, which the coming week is to celebrate her fiftieth anniversary, stands second to none in patriotism, in citizenship, and in education. She has grown to occupy a proud position in this nation, that knows no peer, as the centre of learning; and she is pointed to by sister municipalities as an example of temperance, morality, and good municipal government. This shows much for which to be thankful. And yet we who live here know that much yet remains to be accomplished. Our past is brilliantly lighted with heroic deeds and patriotic utterances. Wherever we turn, we behold landmarks ever reminding us of the character of former generations who lived and governed here. Our future, however, is to be made, and must be what we make it.

With all our drawbacks and shortcomings, I think you will agree with me that our country secures to the individual greater freedom, more intelligence, and more humane happiness than any other spot on earth. And yet while we are doing much

to elevate and enlighten this community and age, is it not true that we can and should do more for the individual?

What constitutes a city? Surely not paved streets and macadamized avenues, not parks carpeted with green and flowers, but "men who their duties know, but know their rights, and knowing, dare maintain." In order to have a city worthy of the name, the individual must be taught his duty to the community at large. Before we can have ideal citizenship and good local government, we must see that our young are not neglected in matters pertaining to self, country, and God. Before our nation can be universally known as the one doing most for humanity we must have citizens who are in sympathy with true American teaching and who will look to God as their ruler. "In God we trust" may be read on our coins. Better to read it in the hearts of the people, in the government they present before the world.

Our city, therefore, should endeavor to teach the boy and the girl American truths and ideals, and so prepare them to enter manhood or womanhood with a sound and clear conception of American citizenship.

Our churches and our homes have duties to perform to this American life as well as our public schools. They should strive to so fix God in the minds of the young that nothing may shake their faith in Him in the years to come.

There is a tendency on the part of some to decry our public schools as godless, because denominational religious teaching is banished from the curriculum. This tendency I deem a recognition of an unmet responsibility. Our public schools in America, being the schools of every sect and class of people, should aim to train the minds of the youth in harmony with the morality, judgment, and understanding of the future American. They should also teach God and Christ to the youth, but not along narrow sectarian lines. God will be taught to the child through the lessons in patriotism, and one's duty to his city, state, or nation. Christ will be taught also to the child through the lessons that emphasize the inestimable value of morality, honesty, and trustworthiness, that aim to make every child realize that in the future he is to be responsible either as a father in his own home, as a citizen at the polls, as a business man in his office, as a laborer at his bench. While our schools are interested in the development of a child's character they cannot be rightly

called godless. But they are not the special places for the religious instruction of the youth. The church and the home must always be the special places where we are to receive our religious training. You, fathers and mothers, must in your own homes teach your children what it is to be a Christian, — what it is to be an honorable man, what it is to be a pure woman. You must not expect the stranger to do your duty to your child. You must not expect the child to give the same attention to one outside his home instructing him as he would to you. I appeal to your own experience. What prayer has remained in your memory like the one taught you at your mother's knee? What advice has had the effect on your general living equal to your father's, given you at his fireside? The lesson of God, taught you and me in our homes, is and ever has been the foundation upon which our religious lives have been established. We will have no occasion to find fault with our public schools if the churches and the homes do their duty. Let God be your subject in the evening hours, when the day's work is finished, and your children gather around your knees. Let Christ be the model you exhort them to imitate and follow when they leave your homes. Let patriotism, American citizenship, be constantly discussed within their hearing in order to waken in them their duties to their country. Teach them yourselves their religious instructions. Show thyself a man; show thyself a woman. Be a Christian on Monday as well as on Sunday. The relation of mother is the most sacred on earth, the relation of father the most revered. Together they make home, — it matters not what it is, the log cabin on the frontier, the farmhouse surrounded with meadows and orchards, the mansion in the metropolis. — and back to it we often go in memory to live again our childhood, and recall the faces, the words, the deeds of those who made it so lovely and dear to our hearts, that we may say with the poet: —

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there 's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

"An exile from home, splendor dazzles in vain!
Oh, give me my lowly thatched cottage again;
The birds singing gayly that came at my call, —
Oh, give me sweet peace of mind dearer than all."

When you have passed away, fathers and mothers, what kind of home shall your child recall when he shall bid time to flow backward that he may relive the days he is now spending with you? Will happiness be there? Will love be there? Will "home" be there? Will Christ be there? Will God be there?

If God is in your home, he will be in your child; if in your child then in the citizen; if in the citizen then in our government, local and national. Through God we will do great acts always. Who will predict the greatness of our city fifty years hence, if you teach your child to believe in God and in Jesus Christ his only begotten son and to do unto others as he would have them do unto him?

WILLIAM HENRY WHITNEY.[1]

Do you ever think, girls and boys, that you would like to be famous? Does your laudable pride in the fair fame of this school lead thought and purpose into the future, with hope as to what you will become and accomplish in the next fifty years? What shall it be for the Morse School and its faithful teachers? What for Cambridge in the next generation? You are answering these questions. The answer rests with you. It centres in my mind about the word "grow." You must all grow in years; but the "growth" I mean is not that. Grow to goodness, rather, to knowledge, and to merit. Then fame for you, and the teachers you love, will follow.

Up in William Street, where I was born, there were once two objects at the edge of the sidewalk. Only one of them remains now. I suppose not a person in all the world remembers or has remembered or thought of the other for many years but myself. I have thought of it often for the lesson I learned in watching those two objects. The one which remains is now a noble elm tree, illustrating my thought of growth in usefulness, year by year. It is not a famous tree, like those Mr. Cook has so beautifully described, which are the pride of Cambridge history, but it has fulfilled the highest hope of its earlier life and has a fame all its own. When I knew it first it did not occupy as much space as the forgotten object, but it grew, and grew. The other object did not grow, — only to grow old. It was a post. It rotted and fell away long years ago. Whenever you go through William Street, or by it, you think of my lesson, — *grow*, GROW.

This is a talk of home. If it is worthy of any remembrance, I would have a home lesson in it, and stir up the pride of home in your hearts. Did you ever think of our local possessions here in ward four in the names of our streets and squares? There are some names native to the soil. There is the old

[1] Abstract of an address delivered to the pupils of the Morse Grammar School, June 2.

name by which, doubtless, the Indian knew this locality, — "The Oyster Banks." I have the pleasure of presenting for one of your class-room cabinets a huge oyster-shell rescued from the gravel banks of Charles River, the remains of the house of a native oyster. "The Pine Grove" was a local name of my boyhood. "Fort Washington" and its memories are ours by a bond no one disputes. Borrowed, but not to be forgotten, is the Inman House now on Brookline and Auburn streets. Allston Block and Terrace, on Auburn Street, mark the site of the studio of the great painter who has given his name to the street on which your schoolhouse fronts, — "Allston." Generals "Putnam" and "Green" are Revolutionary heroes, whose names are on our boundary streets, and the former is very near us in the memories of the uses to which the Inman House has been put in its varied career. "Hamilton," aide-de-camp to Washington, and his great secretary of finance, "Franklin," philosopher and statesman, are names speaking to the pride of every American youth. "Decatur," naval hero of the United States flag in the Mediterranean, is recalled to us in the street bearing his name. The streets named "Sidney," "Watson," "Valentine," "Tufts," and "Hastings" and "Dana" squares, tell of local families and men who developed the pastures and marshes into streets and houses.

There is a noble cluster of names which we too thoughtlessly, I fear, utter, unmindful of their appeal to us from the struggling republic in the trying days of 1812. American supremacy on the Great Lakes was secured by the Battle of Lake Erie: thus we have two of our streets named "Lake" Street and "Erie" Street. Three more complete the cluster: Commodore "Perry," the commander, and the brigs named "Lawrence" and "Niagara," successively his flagships, have given their names to us for highways. As we walk these ward four streets and glance at the signboards Perry's dispatch to General Harrison, "We have met the enemy and they are ours, — two ships, two brigs, one schooner, and one sloop," rings in our ears, — a hero's exulting shout in victory. Captain Lawrence only a few months before had shown an indomitable spirit in defeat in words scarcely less notable: "Don't give up the ship," he said; and left his name, with these other illustrious ones, to Perry's flagship and to our locality.

These recollections are ours, scholars of the Morse School.

Keep their memory bright. You may bear on to new fame our fair city. Not one, but many strive for that. Grow in merit, and be worthy of it. Never disgrace with your misconduct this bright record. These faithful teachers will follow your after course with tender pride. Let that be your inspiration, too. And when you may in memory recall the record which fifty years have wrought through you, may you face the record with a serene satisfaction, based on honest endeavor to do your part well. Commence now, and never falter. Cambridge and its history is in your hands.

HIS EXCELLENCY, ROGER WOLCOTT,[1]

ACTING GOVERNOR OF MASSACHUSETTS.

It seems to me appropriate to-day that the word which the commonwealth should bring to you is a word of hearty congratulation. The city of Cambridge, owing to her position of close proximity to the life of our capital city, owing to her enviable, honored past, and owing to the various institutions within her borders, is exceptional within the boundaries of the commonwealth.

To-day you celebrate the fiftieth anniversary of your incorporation as a city. I suppose it is in the mind of every one of you as it is in mine, when I say that your memory and life go far back of this brief record of half a century. Your memory harks back to the time when Newtowne was merely a cluster of houses on the banks of the Charles River. It recalls every incident which is the remarkable possession of Cambridge. It recalls the early and honorable foundation of Harvard College, it recalls all the events that bring us up to the beginning of the Revolutionary War. And so, gentlemen, all through that time, the memory of the long ago comes back to us again.

It seems to me that the word "congratulation," which the commonwealth brings to you to-day, might take many forms. It might make special mention of the many names with which your history is associated, and it might speak of your excellence as a city in many respects. But it is the honored past which comes to our minds to-day. It is well for the commonwealth to remember that you are the fourth city in the point of age within her borders. There were but three cities ahead of you. But Cambridge exemplifies most in the richness of her historic past. Why, think of it! With your Washington headquarters and your Washington Elm, under which that greatest of Americans first took command of the Colonial armies, everything places Cambridge in a position to be envied by every other city in the commonwealth.

[1] Speech delivered at the banquet in Union Hall, June 3.

Associated with your beautiful city with bonds almost indissoluble, is Harvard College. One is incomplete without the other; each takes lustre from the light shed from the other. Cambridge and Harvard College! What would one be without the other?

Coming down to your history as a city, there are many thoughts suggested to my mind. The thought that mere population, the number and size of your warehouses and other outward and more material evidences of activity, do not constitute greatness occurs to me. There is something more, something that cannot be set down in the tables of a census. It is the great memories of the past.

Your present condition and your future promise are what most concern the commonwealth to-day. In regard to that I think that you afford an example of one of the finest municipal existences in New England, but your past is wiped away unless you are worthy of it and continue to realize the promise which that past affords. Your present condition is due to the fact that you have in a great measure solved the problems of municipal government. To-day you work together, and all parties and all religious denominations work together for a common purpose. This problem for you is recent, more recent than it is in Boston, and Boston itself is young. I know of a man who walks the streets of Boston to-day who has shaken hands with every mayor of the city, three of the same name as that of the present mayor.

I might congratulate you on many things, but I prefer to congratulate you on your honored past, and, finally, on the present condition of your municipal government and on the bright prospects of the city of Cambridge.

REVEREND THEODORE FRANCIS WRIGHT, PH. D.,[1]

DEAN OF THE NEW-CHURCH THEOLOGICAL SCHOOL.

WHEN Cambridge was first settled, it was selected as a common place of defense for all the people living along these waters. It was so chosen because it lay in the middle of the curve drawn around Boston from the northern and southern shores. For the same reason it became the central camp of the army surrounding Boston in the Revolution, and it was made the headquarters of the commanding general.

I was lately calling upon some friends in this part of the city, and they showed me a little book, saying that it was a history of Cambridge. I borrowed it and read it with great interest. It proved to be an account given by a man named S. S. Simpson of his life in East Cambridge when there was only one house there. My friends found that it was not known in our city library, and they kindly placed it there. I read an account of a great storm, about the year 1820, and some other events, in this book, especially about a cold day when many people were frozen right in the town.

From that time we can come down to the year 1848 when this Allston School began, and it is interesting to know the story of the remarkable man for whom it was named, about where he lived, and how he worked on his pictures, and how at last he was taken away before he could finish his greatest picture, or even bring it as near to completion as it had been several years before.

It was in the year 1848 that Mr. Roberts began to teach this school, when fields lay all round it and long before there were any street cars. How good it is that he can be with us to-day!

There have been a great many famous people who have lived in Cambridge, and I think that you may like to hear a few anecdotes about such men as old Dr. Holmes, and Professor Sophocles and dear old Dr. Peabody.

[1] Abstract of an address delivered to the pupils of the Allston Grammar School, June 2.

But while these people have passed on, we have many still to be grateful for. Think what Mr. Rindge has done for our city; is not that a fine example? And think what a blessing the parks will be to us when they are completed. And think what good Mr. Beach has done in leading our forces against the rumsellers. And think how much brotherly feeling there is in the city, and how united we all are in good work. So we keep the jubilee very joyfully.

REV. THEODORE FRANCIS WRIGHT, PH. D.[1]

"The city lieth foursquare." — REVELATION xxi. 16.

To one looking at Jerusalem from the Mount of Olives, the city presents a perfectly square form. Standing on the opposite side of the Kedron Valley, its eastern wall runs in a straight line across his field of view from north to south, and then turns at right angles, westward. Its breadth would naturally be reckoned along this wall, its length in the opposite direction, and its height from the bottom of the valley.

In the book of Revelation we have a description of a spiritual vision, but the resemblance of that city to the earthly Jerusalem, from which indeed it was named, is so manifest that we think of the "mountain great and high" as if it were the Mount of Olives, and the walls as if they were those visible in this world. Both cities were foursquare, the heavenly more exactly so than the earthly.

The description of the spiritual city would not have been given unless there had been something in these particulars relating to the religious life. It must be transparent, it must be established on the rock of truth, and it must be foursquare. We are so familiar with the application of the word "square" to conduct, that it is hardly necessary to dwell upon it, except to point out that what makes a square life is a just balance of the affections and the reason. If one is wholly moved by his affections, we do not regard him as well developed, because he grows only in one way, and becomes enthusiastic or sentimental. He has length, but not breadth, of character. So again of a coldly intellectual man who reasons about everything, but never feels strong emotions. He is one-sided also, he has breadth but not length.

The foursquare man feels earnestly, and thinks carefully. He is both broad and long. His impulses are balanced by his

[1] Abstract of a sermon preached at the chapel of the New-Church Theological School, May 31.

rationality. It is a noble combination, perhaps rarely reached, but it is conceivable, and nothing less satisfies our convictions. It is what we are all striving for, and is seen with sufficient distinctness to be our goal in life. We especially admire those who have this balance of character, and we wish them to be put into places of responsibility, for we feel safer under such leadership than under any other.

It is an interesting and confirmatory fact that the objects before the Israelites in their worship were square. In the tabernacle the "holy of holies" was a square room, and the "holy" place was a double square. The altars were square. Right-angles characterized the court and the camp. In the temple the same form prevailed. We find nothing of irregular form appearing in any of their ceremonies.

In Christianity, as it was in its early purity, there was a beautiful balance of love and wisdom. The mark of Christians was brotherly love, but with this love went distinct teaching. Our Lord was a teacher of men. The apostles were teachers. While the sick were healed, the gospel was preached. People were not only mercifully treated, but they were instructed.

In later generations brotherly love declined amid the fierce contests of the Councils, and the church became very one-sided. Subtle arguments were given from the pulpits. Men denounced each other. Differences of opinion led to cruel persecutions. Faith alone took the place of faith and charity. On the other hand the ignorant zeal of monks sought to counteract the deadness of the church, but it was unintelligent and misguided. Mediaeval Christianity of every kind was utterly out of balance.

The only hope of the Christianity of the future is that it shall be fully developed both in heart and in head, full of loving service of the Lord and mankind, and also wise in discerning the laws of life and the order of Providence.

These remarks have been made because a city can be only what its citizens are. If they are square, the city will be; if they are of crooked lives, the city will be a bad place to live in. Tried by this test at its jubilee, Cambridge has much to be grateful for, and very little to be ashamed of. Its officials are in the main men who hold their places by virtue of their actual fitness for them. The close scrutiny of their acts, which is maintained by the non-partisan organizations, induces improvement in the public service by eliminating the less useful officials

and putting better men in their places. The atmosphere of the city hall is not corrupt. We highly respect our office-bearers.

Not only so, but in what it does for the needy there is much of kindness combined with good judgment. Public charity, unregulated by wisdom, may do much harm, increasing the evils which it attempts to assuage. But in our city one may go from the almshouse through all the institutions of mercy and see only what he can fully approve. In this respect we have much to be grateful for to those who have generously given time and kind thought, as well as money, to all these places of mercy.

It is in the average home, however, that we may see the true unit of the municipality's strength. With relatively few exceptions these homes are cheerful, tasteful, and every way admirable. As the children stream forth in the morning on the way to school, they show the nature of the homes from which they come forth, and give evidence that sensible parents know how to provide wisely for their children. There is in this city but little extravagance, or attempt at display, and thousands are paying honestly for what they buy, and our tradespeople go on steadily for long years. In their domestic life, good sense and purity characterize our people.

The churches have become more fully united for the public good in this city than in most others, possibly than in any other. To a stranger it is amazing to see the cordial coöperation of Catholic and Protestant, white and black. The clergy take the lead, not condemning each other's faiths, and the people follow by working together in many ways. The propriety of having as many church homes as the community really needs is not disputed, but it is seen that in moral work all the churches can act together, forming a foursquare spiritual city. If there be still any bigotry among us which would seek to prosper without aiding in general good work, it is a one-sided growth and is seen to be such.

The city seen by John in Patmos was a prophecy, which is slowly being fulfilled here and elsewhere. If we do our part as disciples of the Lord Jesus and as citizens of our beloved city, that fulfillment will be extended even until the saying comes true, that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

III.

HEAD OF THE PROCESSION PASSING THROUGH HARVARD SQUARE — HON. JOHN READ, CHIEF MARSHAL, AND STAFF

AIDS AND MEMBERS OF THE CHIEF MARSHAL'S STAFF

ROSTER OF THE PROCESSION, JUNE 3.

Detail of 16 mounted police, commanded by Chief L. J. Cloyes.

Hon. John Read, chief marshal.

Lieut. W. A. Hayes, chief of staff.

Thomas W. Henry, bugler.

Aids — Capt. Edward E. Mason, Mr. M. C. Beedle, Dr. A. L. Norris, Mr. A. M. Lunt, Dr. E. H. Stevens, Mr. A. J. Littlefield, Capt. J. S. Sawyer, Capt. F. S. Hill, Mr. E. W. Pike, Mr. George H. Howard, Mr. W. H. Eveleth.

Staff — Mr. Hugh Bancroft, Mr. Ossian H. Brock, Mr. Louis F. Baldwin, Mr. E. H. Bright, Mr. A. H. Bill, Mr. Sumner A. Brooks, Mr. John S. Clary, Mr. Walter A. Claflin, Mr. George E. Close, Mr. G. H. Cutler, Mr. William E. Doyle, Jr., Dr. William Ferguson, Mr. E. T. Gale, Mr. Albert F. Harlow, Mr. S. S. Hastings, Mr. Thomas W. Henry, Mr. A. J. Holbrook, Mr. John Hopewell, Jr., Mr. Ray Greene Huling, Mr. Charles M. Jones, Mr. G. M. Joll, Mr. Stillman F. Kelley, Mr. George H. Kelley, Jr., Mr. O. F. Kendall, Dr. William C. Lane, Mr. H. G. Low, Mr. P. H. Moriarty, Mr. C. A. Mason, Mr. John Mahady, Mr. James A. Maskell, Mr. Fred D. Norton, Mr. John H. Ponce, Mr. John E. Parry, Mr. C. B. Parker, Mr. C. C. Read, Mr. Frederick W. Rogers, Mr. J. B. Read, Rev. George Skene, Dr. C. H. Thomas, Mr. J. C. Watson, Mr. C. E. Wentworth, Mr. Charles O. Whitten, Mr. H. W. Whiting, Mr. William Westcott.

ESCORT TO THE PROCESSION.

Fifth Regiment, M. V. M., Lieut.-Col. J. H. Whitney commanding; Maj. Geo. H. Benyon; Maj. Wm. H. Oakes; Maj. A. M. Mossman; Lieut. Harry P. Ballard, adjutant; Lieut. Frederick P. Barnes, quartermaster; Maj. Charles C. Foster, surgeon; Lieut. H. Lincoln Chase, assistant surgeon; Lieut. A. C. Warren, paymaster; Lieut. Robert B. Edes, inspector of rifle practice; Rev. Samuel J. Barrows, chaplain; 5th Regiment band.

Co. A — Capt. William W. Stover, Lieut. William S. Tolman, Lieut. Roland W. Bray.

Co. B — Capt. Edward E. Mason, Lieut. Charles W. Facey, Lieut. Charles J. Kirby.

Co. C — Capt. J. Albert Scott, Lieut. Harry P. Inman, Lieut. Ernest R. Springer.

Co. D — Capt. Willard C. Butler, Lieut. Arthur E. Lewis, Lieut. Edwin A. Dunton.

Co. E — Capt. John U. Wescott, Lieut. George H. Lowe, Lieut. Otto J. C. Neilson.

Co. F — Capt. Murray D. Clement, Lieut. Clifford E. Hamilton, Lieut. Louis R. Gindrat.

Co. G — Lieut. William W. Wade, Lieut. Thomas McCarthy.

Co. H — Capt. Francis Meredith, Lieut. Fred McDonald, Lieut. H. Y. Gilson.

Co. I — Lieut. Herbert A. Clark, Lieut. George H. Sykes.

Co. K — Capt. Walter E. Morrison, Lieut. Harry L. Kincaide, Lieut. William H. Whitney.

Co. L — Capt. Elmore E. Locke, Lieut. James H. Mann, Lieut. Frank F. Cutting.

Co. M — Capt. Charles F. Reed, Lieut. Harry C. Moore, Lieut. Charles H. Groves.

ESCORT TO THE LIEUTENANT-GOVERNOR.

1st Cadet band, 35 pieces.

1st Corps of Cadets, M. V. M. — Lieut. Col. Thomas F. Edmands, commanding.

Maj. George R. Rogers.

Adjt. James E. R. Hill.

Qm. Charles T. Lovering.

Surgeon William L. Richardson.

Assistant Surgeon Chas. M. Green.

Paymaster Charles L. Stevens.

I. of R. P. William A. Hayes.

Co. A — Capt. H. Appleton, Lieut. Frank L. Joy, Lieut. Herbert C. Wells.

Co. B — Capt. William H. Alline, Lieut. William B. Clark, Lieut. Winthrop Wetherbee.

Co. C — Capt. Andrew Robeson, Lieut. Walter L. Bouve, Lieut. Richard D. Sears.

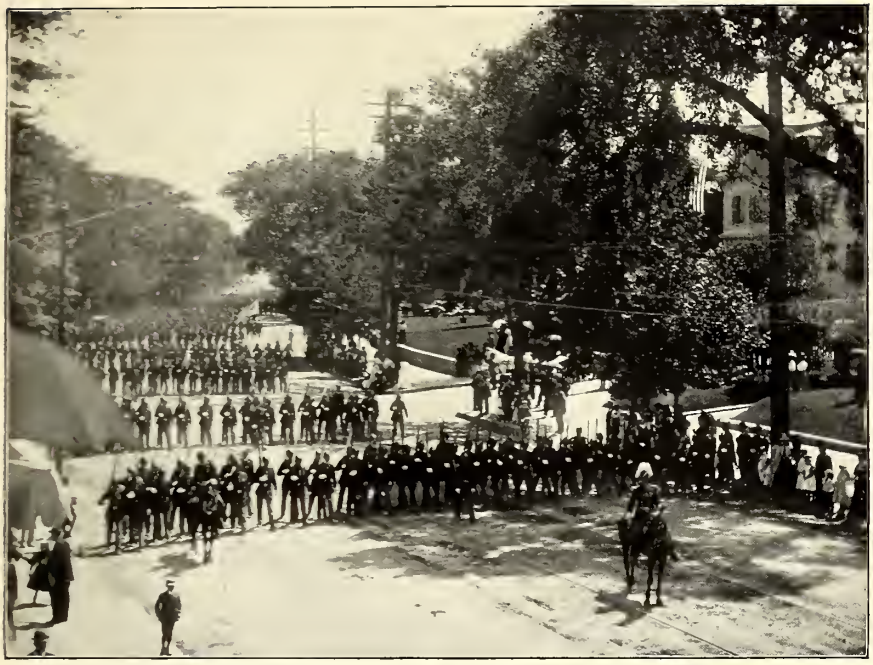
Co. D — Capt. Henry B. Rice, Lieut. Thomas B. Ticknor, Lieut. Edward E. Currier.

Invited guests in carriages as follows: —

Carriage containing Acting Gov. Wolcott, President Eliot of Harvard University, Mayor Bancroft, and Mr. H. O. Houghton.

Carriage containing President Fairbairn of the board of aldermen, Gen. Dalton, and Gen. Champlin.

Carriage containing President Odiorne of the common council, Col. Benton, and Col. Kenny.



THE FIFTH REGIMENT, M. V. M.—MASSACHUSETTS AVENUE

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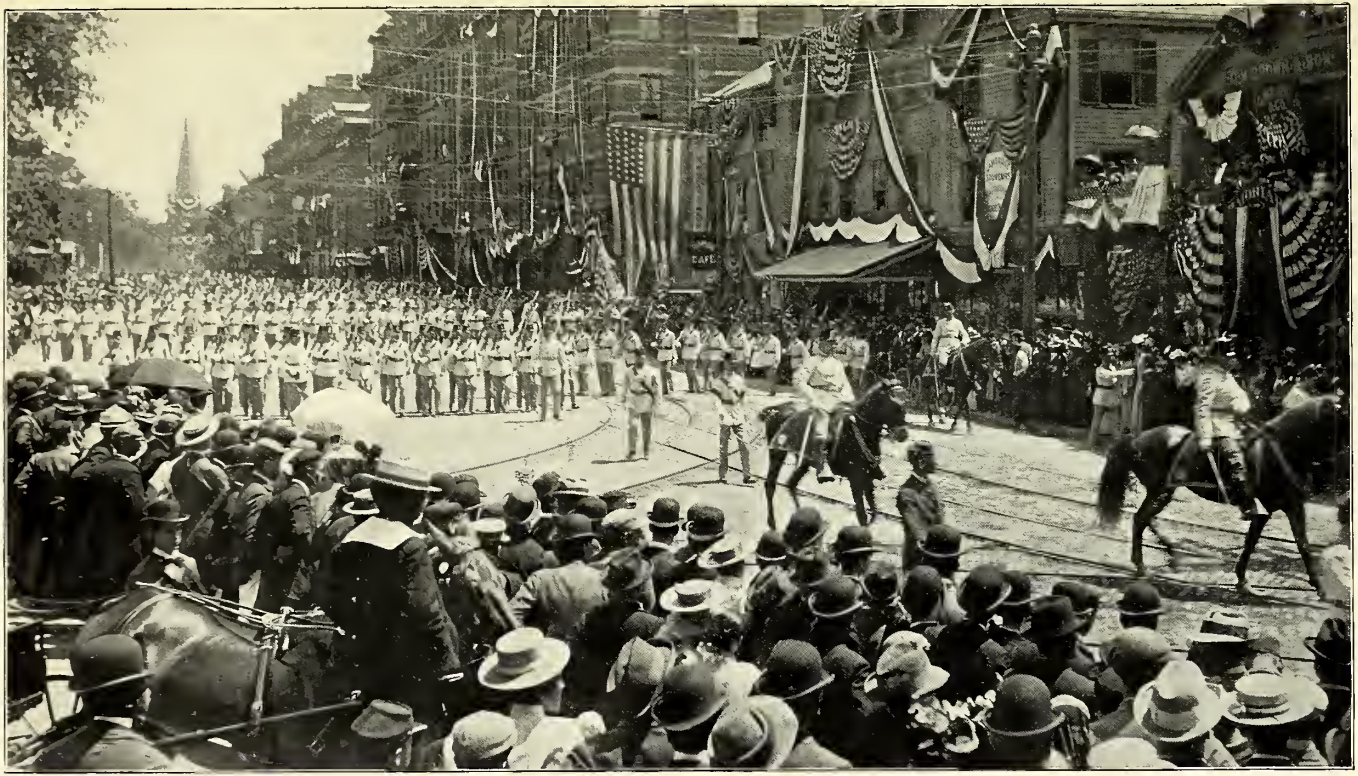
THE FIFTH REGIMENT, M. V. M.—CENTRAL SQUARE



THE FIRST CORPS OF CADETS, M. V. M. — HARVARD SQUARE

Carriage containing Alderman Bleiler and Mr. H. A. Thomas.

Carriage containing Alderman Bradford, Judge Bond, and Bishop Lawrence.

Carriage containing Alderman Stearns and Postmaster Coveney, of Boston.

Carriage containing Alderman Rourke, State Auditor Kimball, and Councillor Raymond.

Carriage containing Alderman Cutter and ex-Mayor Saunders.

Carriage containing Alderman Conant, ex-Mayor Bradford, ex-Mayor Montague, and ex-Mayor Hall.

Carriage containing Alderman Keith, ex-Mayor Fox, and Judge Hammond.

Carriage containing Alderman Wood, Senator Dallinger, Judge McIntire, and Judge Lawton.

Carriage containing Alderman Douglass, Mayor Perry of Medford, Rev. Dr. Alexander McKenzie, and Mayor Cobb of Newton.

Carriage containing Alderman White, Representative Myers, Mayor Henderson of Everett, and Mayor Greene of Fall River.

Carriage containing City Clerk Brandon, Mayor Rockwell of Fitchburg, Representative Fillmore, and Mayor Robinson of Gloucester.

Carriage containing Councilman Davis, Representative Dickinson, and Hon. Frank A. Hill.

Carriage containing Councilman Morgan, Mayor Curran of Holyoke, Mayor Bessom of Lynn, and Mayor Bartlett of Marlboro.

Carriage containing Councilman Coolidge, Representative Coleman, Mayor Williamson of Brockton, and Hon. Chester W. Kingsley.

Carriage containing Councilman Preble, Mayor Junkins of Lawrence, and Representative Donovan.

Carriage containing Councilman Willard, and Mayor Walker of Malden.

Carriage containing Councilman Apsey, Judge Almy, Judge Parmenter, and Sheriff Cushing.

Carriage containing Councilman Perkins, County Commissioner Read, County Commissioner Upham, and County Commissioner Bigelow.

Carriage containing Councilman Googins, Clerk of Courts Hurd, County Treasurer Hayden, and Registrar of Deeds Stevens.

Carriage containing Councilman Saunders, District Attorney Wier, Registrar of Probate Folsom, and Registrar of Deeds Thompson.

Carriage containing Councilman Montague, Selectmen Evans and Coon of Watertown.

Carriage containing Councilman Scott, Selectmen Fessenden, Tufts, and Farmer of Arlington.

Carriage containing President Yerxa, of the park commission, Selectmen Creeley and Davis of Belmont.

Carriage containing George S. Saunders and Charles S. Childs.

Carriage containing Rev. D. N. Beach, Rev. Fr. Scully, Registrar of Voters Cox, and H. Porter Smith.

Carriage containing E. B. Hale, W. T. Piper, and Superintendent of Schools Cogswell.

Carriage containing Councilman Chaplin, City Treasurer Dallinger, Registrar of Voters Pear, and Dr. E. E. Spencer.

Carriage containing Otis S. Brown, City Engineer Hastings, Superintendent of Streets Brown, and John D. Billings.

Carriage containing Principal Assessor Gooch, City Auditor Upham, City Solicitor G. A. A. Pevey, and Dr. James A. Dow.

Carriage containing E. B. James, C. E. Hadcock, W. L. R. Gifford, and C. W. Cheney.

Carriage containing Clerk of Committees McDuffie, J. Lyman Stone, Superintendent of Buildings Gray, and Dr. Lewis L. Bryant.

Carriage containing Sealer of Weights and Measures Roberts and Bridge Commissioner William J. Marvin.

Carriage containing Dr. Charles Bullock, John T. Shea, Hon. William B. Durant, and George A. Allison.

Carriage containing Executive Clerk E. A. Counihan and J. Milton Stone, Jr.

Carriage containing representatives of the press.

FIRST DIVISION.

C. H. Morse, chief of division.

Aids — S. I. B. Stodder, Harry W. Conant, Horace L. Whitney, A. L. Ware, Frank B. Hopewell, Herbert Sawin, Charles L. Hopewell, Clifford W. Dow.

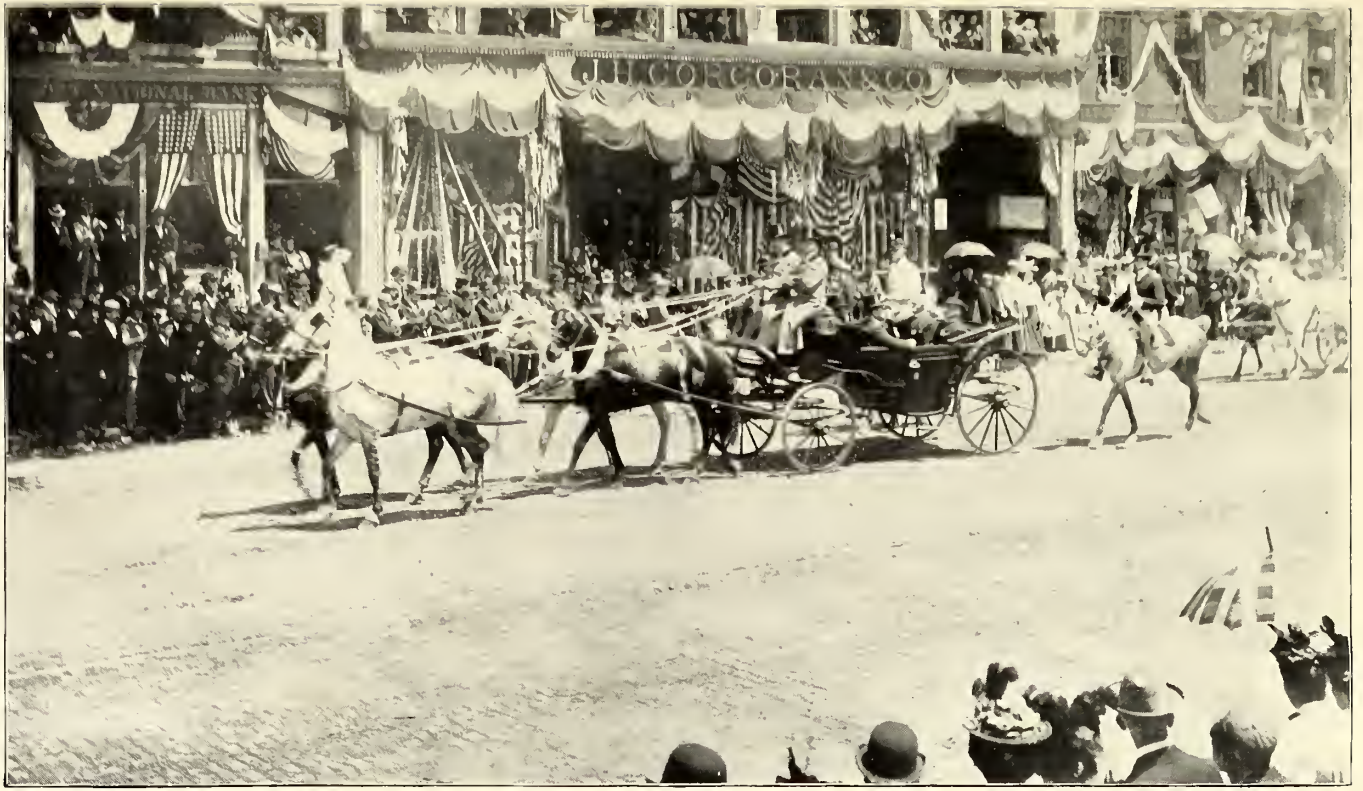
Lynn Cadet band, Mounted Lancers; S. S. Lurvey, leader, 28 pieces.

First battalion of cavalry, Maj. Horace G. Kemp commanding, Adjt. Frank L. Locke, Qm. Sullivan B. Newton, Surgeon George Wescott Mills, Veterinary Surgeon Austin Peters, Paymaster James W. Pierce, Inspector of Rifle Practice Horace D. Litchfield, Chaplain W. H. Rider.

Co. A, Boston National Lancers, Capt. Oscar A. Jones commanding, Lieut. D. A. Young, Lieut. Curtis Guild, Jr.

Co. D, Roxbury Horse Guards, Capt. William A. Perrins commanding, Lieut. John Perrins, Jr., Lieut. James L. Fairbanks.

1st company of volunteers of the war of 1861, Levi Hawkes, president; John Kinnear, vice-president; George H. Hastings, secretary; Capt. Thomas H. Lucy, S. D. Hiscock, William Shannon, D. R. Melcher, George W. Wheelock, John White, Thomas Preston, C. E. Pierce, C. D. Kinnear, Joseph Cartright, Gen. S. E. Chamberlain, S. M. Busnach, Edward Chandler, Joseph Gay, Richard T. Marvin, and Henry A. Smith; 18 men in a barge.



Whitney & Son, Cambridge

CARRIAGE CONTAINING ACTING GOVERNOR WOLCOTT, MAYOR BANCROFT, PRESIDENT ELIOT, AND MR. HOUGHTON

CARRIAGES CONTAINING INVITED GUESTS — MASSACHUSETTS AVENUE

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CARRIAGES CONTAINING INVITED GUESTS — CENTRAL SQUARE

William H. Smart post 30, G. A. R., George E. Deitz commanding; Benjamin F. Hastings, sr. vice-com.; William F. Gallagher, jr. vice-com.; James B. Soper, adjt.; Amos B. Jarvis, sergt. maj.; J. E. Ellis, chaplain; C. H. Collins, surg.; 100 men in four barges.

Charles Beck post 56, G. A. R., A. H. Ricker commanding; T. J. Breen, sr. vice-com.; Frank J. O'Reilly, jr. vice-com.; A. W. Glidden, jr. adjt.; W. H. Eveleth, qm.; Mathias Fleck, surg.; A. W. Curtis, chaplain; M. C. Beedle, officer of the day; A. J. Littlefield, officer of the guard; 50 men in two barges.

Boston High School band, H. J. McBarron, leader; 12 pieces.

P. Stearns Davis post 57, G. A. R., Timothy J. Quinn commanding; A. Metzger, sr. vice-com.; Fred I. Mansfield, jr. vice-com.; William Voit, officer of the day; J. Gilligan, officer of the guard; John Donelan, adjt.; Andrew Burke, sergt.; 45 men in two barges.

John A. Logan post 186, G. A. R., Joseph T. Batcheller commanding; Nelson A. Hallet, past com. of post 15; Past Com. J. P. Condon; Samuel Spink, sr. vice-com.; Fred O. Libby, jr. vice-com.; 56 men in 14 barouches.

S. S. Sleeper camp, Sons of Veterans band, C. F. Brown, leader; 10 pieces.

S. S. Sleeper camp, Sons of Veterans, Capt. George A. Wilson, commanding; Arthur Pierson, first lieut.; Daniel Connors, second lieut.; Frank Littlefield, first sergt.; 125 men.

Cambridge Manual Training School band, A. R. MacKusick, leader; 28 pieces.

Cambridge Manual Training School, Jeremiah F. Downey, commanding; Capt. Richard F. Phelps, com. of escort; 30 men.

C. M. T. S., hose 4; Lieut. Herbert Seaverns, commanding.

C. M. T. S., hose 5; Capt. Harry F. Grant, commanding.

C. M. T. S., hook and ladder; Lieut. Cato Thompson, commanding.

C. M. T. S. floats.

Cambridge High School, Capt. Samuel Usher, commanding; William Parker, first lieut.; Edward White, second lieut.; George Holbrook, first sergt.; Joseph McCarthy, second sergt.; William Bateman, third sergt.; William Donovan, fourth sergt.; 75 boys.

Latin and High School Review; W. R. Estabrook, editor and board of directors, in barge.

Cambridge Latin School, Capt. Paul H. Kelsey, commanding; Norman F. Hall, first lieut.; Henry J. Winslow, second lieut.; M. D. Miller, first sergt.; Leon Jaquith, second sergt.; 40 boys.

Co. E, 2d regiment, Union Boys' brigade, First Baptist church, Capt. A. M. Blackburn commanding; George Doherty, first lieut.; Edward Perkins, second lieut.; J. Blackburn, musician; 56 boys.

Co. G, Union Boys' brigade, Capt. W. S. Carpenter commanding; G. W. Jones, first lieut.; William Pitman, second lieut., 50 boys.

North Avenue Boys' brigade.

Fife and drum corps.

Union cadets — Alexander A. Cunha commanding; Louis A. Packard, first lieut.; Albert Harmon, second lieut.; 20 boys.

Trinity Boys' brigade — Maj. F. S. Child commanding; William Loughrey, acting capt.; Thomas H. Maxwell, first lieut.; Peter Tochterman, second lieut.; William Gimpel, first sergt.; J. C. Martel, second sergt.; R. S. McKay and H. N. Hovey, Jr., aids; George Kelly, drummer; Edward Graves, color sergt.; Charles Parkhurst, bugler; 40 boys.

Fife and drum corps.

Cambridge Cadets — Capt. J. J. Owens commanding; William H. Benson, first lieut.; C. A. Gurney, second lieut.; George Rollins, first sergt.; Harry Rice, P. J. Anglin, Charles McCourt, and Charles Busnach, corporals.

SECOND DIVISION.

Harvard students.

Alfred Borden, '96, chief of division.

Harvard College band, 20 musicians.

Harvard College drum corps, 30 drummers.

Representation of graduating cap in the colors of the seniors (black and yellow), carried by E. C. Knoblauch, '96.

Senior class, 100 men.

Banner, "What would Cambridge be without us?"

Marshal for '97, J. W. Dunlop.

Aids, E. N. Wrightington, Arthur N. Beale, William L. Garrison, and Arnold Scott.

Junior class, 200 men.

Float containing John Lovett, "John the Orangeman," with donkey and cart, attended by J. Moulton, '98, and C. C. Bull, '97.

Marshal for '98, Norman W. Cabot.

Aids, Philip S. Dalton, Gerrish Newell, J. L. Knox, and S. L. Fuller.

Sophomore class, 300 men.

Red parasol brigade, Harvard '99.

Marshal for '99, Arthur Adams.

Aids, P. M. Jaffray, F. Holt, P. G. Carleton, H. H. Fish, H. S. Dennison, and D. Fairbank.

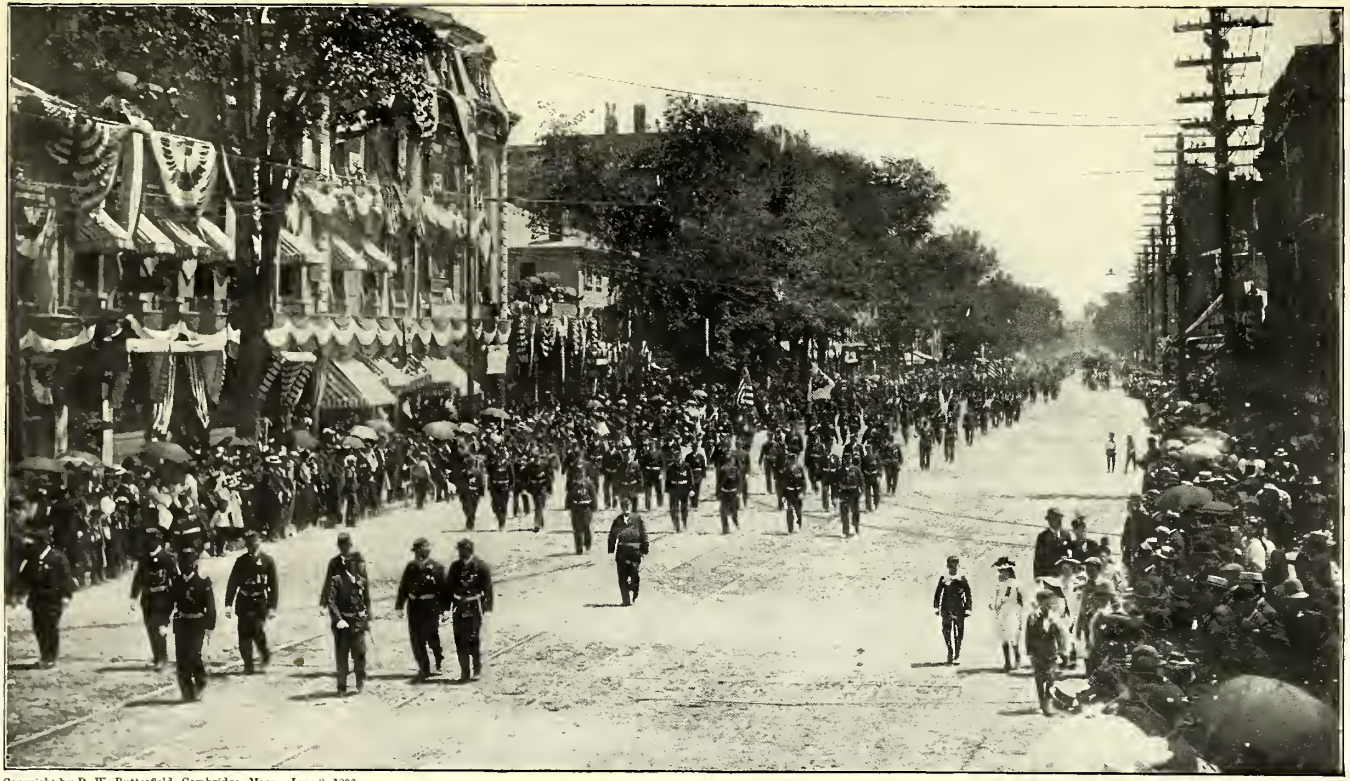
Freshmen class, 600 men.

THIRD DIVISION.

George S. Evans, chief of division.

Aids — Rev. Alexander Blackburn, William Read 2d, Ross McPherson, Charles H. Titus, James P. Welch, F. M. Small, and W. H. Evans.

FIRST BATTALION CAVALRY, M. V. M. — MASSACHUSETTS AVENUE



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CAMBRIDGE POSTS, G. A. R.—CENTRAL SQUARE

Signal corps on bicycles; Sergt. Caleb E. West commanding, nine men.

Stiles band of Lynn, 25 pieces; Henry E. Stiles, leader.

Provisional battalion, M. V. M.

Marshal, Capt. Walter E. Lombard.

Chief of staff, Capt. George F. Quinby.

Aids — Lieut. H. M. Winter, Lieut. F. S. Howes, Lieut. George E. Marshall, Lieut. H. W. Sprague, and Adjt. H. J. Green.

1st Co. — Lieut. John E. Day commanding; 30 men.

2d Co. — Lieut. Marshall Underwood commanding; 30 men.

3d Co. — Capt. John Boardman, Jr., commanding; 30 men.

4th Co. — Lieut. J. O. Porter commanding; 79 men from the 1st Bat., Naval brigade, M. V. M., divided as follows:

Section of artillery made up from four companies, Lieut. Gardner Jones commanding.

1st platoon — Lieut. George S. Selfredge commanding.

2d platoon — Lieut. Daniel Chase commanding.

1st section of battery — Ensign Willis Munro commanding.

2d section — Lieut. Edward W. Nichols commanding.

Third section — Ensign Daniel H. Sughrue commanding.

Fourth section, 1st company of infantry — Ensign W. S. Dodge commanding.

2d company of infantry — Ensign Crosby commanding.

Ambulance detachment — Sergt. W. H. Sprague commanding; 13 men.

Patrol wagon from police station 2 — J. T. Cook, driver.

Cambridge fire department, Thomas J. Casey, chief; James Casey, driver.

Aids — Engineers N. W. Bunker, C. W. Brackett, William B. Cade.

Steamer No. 1, Capt. John L. Jones commanding; 12 men.

Steamer No. 2, Capt. James Cunningham commanding; 12 men.

Steamer No. 3, Capt. Walter Baker commanding; 12 men.

Steamer No. 4, Capt. George F. Tibbitts commanding; 12 men.

Steamer No. 5, Capt. Francis F. Scanlan commanding; 12 men.

Steamer No. 6, Capt. John H. Brown commanding; 12 men.

Steamer No. 7, Capt. William F. Stearns commanding; 12 men.

Chemical engine No. 1, L. C. Clark commanding; 3 men.

Chemical engine No. 2, George W. Butler commanding; 3 men.

Hook and ladder No. 1, Capt. John T. McNamee commanding; 14 men.

Hook and ladder No. 2, Capt. W. F. Newman commanding; 14 men.

Hook and ladder No. 3, Capt. T. L. Hunter commanding; 8 men.

Johnson's drum corps of Worcester, A. H. Johnson leader; 20 men.

Red Jacket Veteran Firemen's association of Cambridge, Foreman William T. King commanding; 150 men.

Hand engine, "Red Jacket."

Reinwald military band of Salem, 25 pieces; R. L. Reinwald, leader.

Hand engine "White Angel."

Salem Veteran Firemen's association; Foreman Robert E. Pollock commanding, 225 men.

Garnett division, No. 13, U. R., K. of P., Brig. Gen. J. E. Wilson, marshal; staff: Past Brig. Gen. G. W. S. Winston, Inspector Gen. A. A. Kiner, Col. Robert Diggs of Worcester; 50 men.

Carriage containing past officers: George E. Gardner, Robert Trayman, John A. Simons, and C. H. Bennett.

Mansfield's Maplewood band of Malden, 32 pieces, E. B. Mansfield, leader.

Bunker Hill lodge, 48, German Order of Harugari, Charles Straup commanding; 75 men.

Carriages containing past officers: W. E. Scholl, Fred Stucke, G. E. Faul, John Kaleskopf, Philip Young, Robert Rausch, John Sperry, Louis Drevenstedt, Charles V. Juger, Fred Staudinger, Nathan Schloss, Marcus Kallman; from Humboldt Mannie, Nicholas Young, John Stutcle, Frank Backeman, and Louis Ostermeyer.

Barge containing the Concordia and Literary association; Charles Emmel, leader; 25 men.

Cambridge Turnverein, led by a four-horse float, Miss L. Freda Michelson on the throne; 13 athletes, — men, women, boys and girls.

Class in athletics, Anton Steidele, leader.

Luzo American band, 24 pieces; A. Silva leader.

Luzo American club and Monte Pio Gremio Lusitanio society; 100 men, Jesse Tavares, commanding.

Carriage containing Viscount de Valle da Costa, consul of Portugal; Francisco Andoroda, Alexandrino Augusto, and Jose J. Mella.

Cambridge Council, 12, Home Circle, represented by Mrs. G. B. Hoelscher, Mrs. N. W. Brewer, Mrs. M. L. Parker, Mrs. M. R. Thomas, Miss Lena Thomas, Miss Nellie Sawtelle, Arthur Lathrop, William Wood, William Hoelscher, William Parker, William L. Lathrop, all in a barge.

FOURTH DIVISION.

Edmund Reardon, chief of division.

Aids — James F. Aylward, John J. Ahern, Dr. J. E. Dwyer, W. F. Brooks, Dr. T. E. Cunningham, Dr. J. H. Cunningham, J. E. Smith, H. E. McGoldrick.

John Boyle O'Reilly band of Natick, Francis J. Foley, leader; 35 pieces.

St. John's Literary Institute, Fred A. Gilligan commanding; 250 men.

Aids — John Dundee, James Murray, George F. Mahoney, James Lundergan, James O'Connor, W. J. Ryan; also George McMeni-

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MANUAL TRAINING SCHOOL BAND—CENTRAL SQUARE

Whitney & Son, Cambridge

MANUAL TRAINING SCHOOL FIRE BRIGADE

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MANUAL TRAINING SCHOOL FLOATS — CENTRAL SQUARE

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HIGH AND LATIN SCHOOL BOYS — CENTRAL SQUARE

men, Fred McMenimen, T. J. Flynn, and Charles Donovan, escorting Rev. P. B. Murphy of Natick.

Carriages containing ex-members of the Institute.

St. John's drum corps, M. A. Griffin, leader; 15 pieces.

St. John's Total Abstinence society, R. M. Walsh commanding; 50 men.

St. Peter's Catholic Total Abstinence and Benevolent society, Edward Grant commanding; 40 men.

National band of Woburn, P. Calnah, Jr., leader; 25 pieces.

Co. G, Davitt guards; 40 men, acting as escort to Hibernian divisions.

John McSorley, marshal of Hibernian divisions.

Aids — Col. Roger Scannell, Peter McCaffery, J. J. Mahoney, F. O. White, Michael Fitzmaurice, William Halloran, and James Culhane.

Ancient Order of Hibernians, division 5, N. J. O'Shaughnessy commanding; 200 men.

Carriages with old members and banners.

Ancient Order of Hibernians, division 15, Mortimer Downey commanding; 250 men.

Carriages with members and banners.

Walpole band, John Vance, leader; 25 pieces.

Ancient Order of Hibernians, division 21, Robert E. Powers commanding; 250 men.

Carriages with members and banners.

Ninth Regiment band, Thomas Ryan, leader; 25 pieces.

Ancient Order of Hibernians, division 20, J. W. Flynn commanding; 25 men.

American Watch Company band, J. M. Flockton, leader; 30 pieces.

Sacred Heart Pioneer corps, M. J. O'Connor commanding; 100 men.

Carriages with members and banner.

Fr. Matthew Total Abstinence society, Jeremiah Crowley commanding; 200 men.

Aids — M. Murphy, T. Collins, P. McCloskey, D. J. Donovan, J. A. Mulhern, M. Newman, James O'Brien, William Kelly, Thomas Burke, and M. J. Molley.

St. Augustine band of South Boston, F. E. Grant, leader; 30 pieces.

Cos. A. B, C, and D, Sacred Heart cadets, John Murray commanding; 200 boys

Forty-five decorated barges containing Sacred Heart Sunday-school children.

Charlestown Naval band, 25 pieces.

Tammany Club (mounted). Edward J. Sennott, commanding; 175 men.

Tammany Club barge containing club banner.

FIFTH DIVISION.

Patrick Crowley, chief of division.

Aids — Colin Chisholm, James F. Mullen, John McCullough, James Larkin, Thomas F. Good, John Gurry, J. B. Fitzpatrick, and John Riley.

J. A. McIsaac, chief marshal, representing the parish of St. Mary's Church of the Annunciation.

Aids — Jeremiah McCarthy and James McDermott.

Staff — Patrick Carroll, Dr. Henry Egan, George Farrell, Matthew P. Butler, Dr. J. D. Murphy, James J. Hurley, Michael J. Flynn, J. D. McGillivray, Peter Francis Breen, Patrick Lacy, Henry Finn, George Hanu, Robert White, Frank O'Brien, George Barry, Patrick Keenan, J. J. McLean, James Grant, Francis Traynor, George Carr, Dennis Mahoney, James Rourke, John Lee, and John McKeown.

Reeves' American band of Providence, 30 pieces, D. W. Reeves, leader; James Clark, drum major.

St. Mary's Parochial School boys, 350 boys, Rev. Fr. John F. Mundy commanding; Thomas Murphy, major; Matthew Copithorne, William Mulverwell, Jerome Linehan, William Hayes, Park Dodd, William McLoughlin, captains.

Tally-hos containing girls and teachers of St. Mary's School.

Cambridgeport Gymnasium association, 250 men, D. F. Brown commanding.

First division — Thomas J. Condrick, captain, James Brogan, first lieutenant; Reginald Smith, second lieutenant.

Second division — Thomas Frawley, captain; Charles Sullivan, first lieutenant; Michael J. McCarthy, second lieutenant.

Third division — Daniel J. Carroll, captain; Charles Sullivan, first lieutenant; Michael J. McCarthy, second lieutenant.

St. Mary's Total Abstinence society, 150 men, Pres. Edward C. Roche commanding; George Rosenberg, George Eggleston, and John M. McMakin, captains.

Barouches containing Rev. F. X. Dolan, D. D., of the Cathedral of the Holy Cross, Boston; Rev. Charles F. Donohue of Jamaica Plain, Rev. Mark Sullivan of Revere, and Rev. William J. Dwyer of Cambridgeport.

SIXTH DIVISION.

Edward H. Baker, chief of division.

Aids — George E. Close, Fred S. Humiston, W. J. Moltman, Ezra T. Gale, Frank R. McDonald, Joseph H. Williams, Joseph J. Wilde, Isaac Chase, William A. Hunnewell, and E. R. Luke.

HARVARD STUDENTS, SENIOR CLASS — MASSACHUSETTS AVENUE

HARVARD STUDENTS, SENIOR CLASS — HARVARD SQUARE

HARVARD STUDENTS, JUNIOR CLASS AND "JOHN THE ORANGEMAN"—
MASSACHUSETTS AVENUE

HARVARD STUDENTS, FRESHMAN CLASS—HARVARD SQUARE

Members of Citizens' Trade Association in carriages.
Trade displays of business concerns.
Stewart Bros. Co., carriage manufacturers, one four-horse drag, one three-horse drag, and a one-horse drag.
Charles W. Dailey, stable, convalescent landau.
E. R. Luke & Co., hay and grain, two teams.
Plymouth Rock Gelatine Company, gelatine, three two-horse teams and two one-horse teams.
Boston Tea Co., two one-horse teams.
W. F. Holmes, hay and grain, one four-horse team loaded with hay.
B. C. Hazel, house-painter, one wagon.
M. R. Jouett & Co., grocers, two teams.
S. Rosenberg, boots and shoes, float containing a display of boots and shoes.
Charles R. Teele, soap, one team.
A. C. Curtis, grocer, four grocery wagons.
E. A. Burroughs, Rockport Fish-market, wagon.
Riverside Pottery, two teams.
Charles Place & Co., Acme Market, three teams.
Charles Place & Co., paper-box manufacturers, one team containing some of the ruins of the recent fire.
P. H. Moriarty, shoe dealer, float containing machines and men making shoes.
Cambridge Ice Co., five ice wagons.
D. W. Hyde & Co., dry goods, one delivery wagon.
G. A. Christopher, flavoring extracts, one team.
New York Biscuit Co., crackers, four two-horse teams and two four-horse teams.
F. M. Eaton, brushes and brooms, one team.
Laminar Fibre Co., two teams.
Otis S. Brown & Co., hay and grain, one two-horse team.
William Caldwell, furniture, two teams.
F. A. White, hardware, one team.
Yerxa & Yerxa, grocers, nine wagons.
George A. Webber, provisions, one team.
Buttrick Bros., house-painters, one team.
North Cambridge Cleaning and Dyeing Co., one team.
Fred Hayden, house painter, one team.
W. J. Heron, plasterer, one team.
Ward's Market, provisions, five teams.
P. Barry, fish, one team.
D. M. Hazen & Son, confectionery, three teams.
New England Pickling Co., one team.
W. J. Newman, bicycles, one team.

Charles Linehan, contractor, one two-horse team with stone-blasters at work, and two tip-carts loaded with sand and brick.

Philip Braum, grocer, one team.

J. D. McHugh, one team.

G. F. Ricker, carpet cleaning, two teams.

Cambridge Laundry, nine teams.

J. A. Holmes & Co., grocers, one team and wheelbarrow, illustrating the delivery of groceries by the firm in 1810–1896; a float advertising Sumner Mills flour; and ten grocery wagons.

Cambridge City band.

Manhattan Market, groceries and provisions, four-horse drag containing clerks dressed in white duck; twenty drivers on horseback; and six delivery wagons.

W. A. Mason & Son, surveyors, one team bearing a large surveying instrument, "Have your street accepted."

Cambridge Coöperative Society, groceries, one team.

W. A. Bock, florist, one team bearing choice plants and flowers.

H. S. Angus, building-mover, four teams containing building-moving materials.

West End Cleaning Co., one team.

Fleischman & Co., yeast, six teams.

J. F. Hucksam, provisions, two teams.

D. Thomson, upholsterer, one team.

C. E. Conder, one team containing Cream of Wheat flour.

Conder & Campbell, grocers, three teams.

E. & R. Laundry, two teams.

North Packing & Provision Co., pork products, four teams.

G. F. Blake Mfg. Co., pumps, two teams.

J. Reardon & Son, One Darr Soap, seven teams and float.

William H. Wood & Co., lumber, three teams.

Barbour Stockwell Co., machinists, four teams.

Coleman Bros., coal and wood, five teams.

Mt. Major Spring Water Co., one team.

Curtis Davis & Co., soap, float containing 60,000 cakes of Welcome Soap; one team bearing an improved soap-press; two four-horse teams and one two-horse team.

J. C. Davis & Co., soap, one team.

Standard Oil Co., oil, one tank-team.

Richardson & Bacon, coal and wood, twenty-eight teams.

L. G. Burnham & Co., coal and wood, eight teams.

A. H. Hews & Co., pottery, float with men making little flower-pots.

G. W. H. Moulton, ladders, three teams.

George Close, confectionery, float describing candy-making, and two teams.

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FIRE DEPARTMENT—CENTRAL SQUARE

Whitney & Son, Cambridge

FIRE DEPARTMENT

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PROVISIONAL BATTALION, M. V. M. — CENTRAL SQUARE

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DETACHMENT, NAVAL BRIGADE, M. V. M. — CENTRAL SQUARE

Lamb & Ritchie, metal pipe, one team.

Houghton, Mifflin & Co., publishers, two teams.

Baker Hunnewell Co., coal and wood, five teams.

Edward Kendall & Sons, boiler-makers, two teams bearing huge boilers.

Boston Bridge Works, bridge-builders, one team.

H. Wellington & Co., coal and wood, six teams.

American Express Co., one team.

Wellington & Buck, coal and wood, five teams.

C. F. Hathaway, baker, ten teams.

John P. Squire & Co., three teams.

M. T. Cavanagh & Son, provisions and produce, one team.

George S. Baxter, lumber, one team.

Cambridge Baking Co., eight teams, and eighteen men dressed in white, parading in three files, with letters on the breasts and backs that spelled "Quaker Health Bread."

H. T. Hoffman, provisions, four teams.

J. O'Neill, coal and wood, two teams.

Alden Speare's Sons & Co., oil, one team.

S. H. Mitchell, baker, three teams.

George Carr, baker, two teams.

Wheeler & Wilson, sewing-machines, one team.

Boston Woven Hose and Rubber Co., one team with wheels about twenty feet in diameter, with "Vim" tires about two feet in diameter; float showing firepipes; float containing 3,500 Vim tires; barge containing men and women, labelled "We Make Vim Tires;" one order wagon; float, showing the evolution of the Vim tires; one team showing samples from the laboratory; one team containing hose; one team showing the sheet-metal department; teams showing the belting, sheet-metal, and machine department; one team containing a large rubber-tire wheel.

George G. Page Box Co., box-manufacturers, three teams.

J. J. Hill, provisions, three teams.

F. P. Merrill, fancy groceries, three teams.

Lee L. Powers, antique furniture, float, "The Old New England Kitchen."

ATHLETIC SPORTS.

CAMBRIDGE FIELD.

Under the supervision of John W. Flynn.

Football Match.

Garryowens . . . . . 3 goals ; 5 points.
Sacred Heart Pioneer Corps . . . . . 0 " 0 "
Prize : $75.00

Hurling Match.

William O'Briens . . . . . 3 goals ; 5 points.
Emmets . . . . . 2 " 3 "
Prize : $75.00

Sack Race.

W. D. McClellan, first ; William Quinn, second.
Prizes : $10.00, first ; $5.00, second.

Three-Legged Race.

W. J. Manning and W. Thompson, first ; W. D. McClellan and William Quinn, second.
Prizes : $10.00, first ; $5.00, second.

One-Mile Run.

Cornelius Linehan, first ; H. M. Sweeney, second.
Prizes : $20.00, first ; $10.00, second.

Baseball Game (7 innings).

Boston Woven Hose Company 27
Cambridge 4
Prize : $50.00.

Officials.

Referee and umpire, J. W. Flynn.

RINDGE FIELD.

Tug of War Contest.

J. Belcher's team . . . . . } draw
J. H. Burke's picked team . . . . . }
Prize : $25.00 (awarded to J. Belcher's team, as it was the only entry that appeared).

Baseball Game.

Newtownes 12
Cambridge Y. M. C. A. 11
Prize : silver urn valued at $50.00.

Bicycle Road Race (3 miles).

J. H. Dennen, first ; W. J. Walsh, second.
Prizes : silver inkstand, first ; silver cup, second.

Handicap Games (Amateur).

Under the supervision of Thomas F. Riley, C. G. A.

100 yards dash — G. G. Hubbard, first ; J. F. Rafferty, second.
440 yards run — C. B. Stebbins, first ; W. A. Applegate, second.
880 yards run — Stanley A. Hooker, first ; T. E. Burke, second.
One-mile run — Richard Grant, first ; E. L. Pope, second.
Potato race — J. J. Crowley, first ; C. J. P. Lucas, second.
Prizes : suitably inscribed cups for both first and second.

Boys' Race.

William Altimas, first ; Joseph Corrow, second.
Prizes : suitably inscribed medals for both first and second.

Professional Games.

Under the supervision of Frank J. McQuiggan.

One-mile handicap — W. E. Manning, first ; Harry Hodgkins, second.
Prizes : $15.00, first ; $10.00, second.
100 yards dash — G. F. Clement, first ; Walter R. Hodgkins, second.
Prizes : $10.00, first ; $5.00, second.
Running long jump — A. McNiven, first ; W. R. Hodgkins, second.
Prizes : $5.00, first ; $3.00, second.
Putting Shot — J. J. Bolger, first ; William Leahy, second.
Prizes ; $5.00, first ; $3.00, second.
Sack race — W. D. McClellan, first ; John Quinn, second.
Prizes : $5.00, first ; $3.00, second.

Officials.

Referee, E. E. Babb, M. A. C. ; judges at finish, T. F. Riley, C. G. A., Kilburn Adams. Newtowne Club, and H. J. Brennan, C. G. A. ; starter, John Bowler, Charlesbank Gym ; clerk of course, M. Stern, B. A. A. ; announcer, J. Corkery, R. B. C. ; custodian of prizes, Thomas F. Dolan.

Play-out.

The friendly contest between the Red Jackets Veteran Firemen's Association, of Cambridge, and the Salem Veteran Firemen's Association was won by the former.

Prize: silk flag, donated by the Ladies' Auxiliary to the Red Jackets Association.

Officials.

Judges: Chief George Cushing of Hingham, chairman, Capt. John Exley of Newton and A. J. Barton of Ipswich (at the stream); Capt. John Barber of Central Falls, R. I., and ex-Chief Thomas Hough of Malden (at the pipe); Capt. C. H. Grant of Chelsea and Capt. William N. Clifford of Waltham (at the engine). Timekeeper: Captain Rufus Brigham of Hudson.

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RED JACKET VETERAN FIREMEN'S ASSOCIATION—CENTRAL SQUARE

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SALEM VETERAN FIREMEN'S ASSOCIATION—CENTRAL SQUARE

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CAMBRIDGE TURNVEREIN—CENTRAL SQUARE

THE INVITED GUESTS.

George F. Hoar, United States Senator.
Henry Cabot Lodge, United States Senator.
Ashley B. Wright, Member of Congress.
Frederick H. Gillett, Member of Congress.
Joseph H. Walker, Member of Congress.
Lewis D. Apsley, Member of Congress.
William S. Knox, Member of Congress.
William H. Moody, Member of Congress.
William E. Barrett, Member of Congress.
Samuel W. McCall, Member of Congress.
John F. Fitzgerald, Member of Congress.
Harrison H. Atwood, Member of Congress.
William F. Draper, Member of Congress.
Elijah A. Morse, Member of Congress.
John Simpkins, Member of Congress.
Roger Wolcott, Acting Governor of Massachusetts.*
Francis H. Raymond, Member of the Governor's Council.*
John H. Sullivan, Member of the Governor's Council.
Samuel Dalton, Member of the Governor's Staff.*
Edgar R. Champlin, Member of the Governor's Staff.*
Albert C. Davidson, Member of the Governor's Staff.*
E. C. Benton, Member of the Governor's Staff.*
Charles Kenny, Member of the Governor's Staff.*
Henry A. Thomas, the Governor's Private Secretary.*
William M. Olin, Secretary of the State of Massachusetts.
Hosea M. Knowlton, Attorney-General of the State of Massachusetts.
John W. Kimball, Auditor of the State of Massachusetts.*
Edward P. Shaw, Treasurer of the State of Massachusetts.*
George P. Lawrence, President of the Massachusetts Senate.
George von L. Meyer, Speaker of the Massachusetts House of Representatives.
Frederick W. Dallinger, State Senator.*
Martin M. Lomasney, State Senator.
James J. Myers, Representative to the General Court.*
David T. Dickinson, Representative to the General Court.*
Wellington Fillmore, Representative to the General Court.*

* Present June 3.

Jeremiah F. Donovan, Representative to the General Court.*
John H. Ponce, Representative to the General Court.*
James W. Coleman, Representative to the General Court.*
George S. Evans, Representative to the General Court.*
Walbridge A. Field, Chief Justice, Massachusetts Supreme Court.
Albert Mason, Chief Justice, Massachusetts Superior Court.
John W. Hammond, Justice, Massachusetts Superior Court.*
Daniel W. Bond, Justice, Massachusetts Superior Court.*
Franklin G. Fessenden, Justice, Massachusetts Superior Court.
William E. Parmenter, Chief Justice, Boston Municipal Court.*
Charles J. McIntire, First Judge of Probate, Middlesex County.*
George F. Lawton, Judge of Probate, Middlesex County.*
Charles Almy, Judge of the Third District Court, Eastern Middlesex.*
Winslow Warren, Collector of the Port, Boston.
Jeremiah W. Coveney, Postmaster of Boston.*
Fred N. Weir, District Attorney, Middlesex County.*
Francis Bigelow, Commissioner, Middlesex County.*
J. Henry Read, Commissioner, Middlesex County.*
Samuel D. Upham, Commissioner, Middlesex County.*
Joseph O. Hayden, Treasurer, Middlesex County.*
Charles B. Stevens, Registrar of Deeds, Middlesex County.*
Joseph P. Thompson, Registrar of Deeds, Middlesex County.*
Samuel H. Folsom, Registrar of Probate, Middlesex County.*
Henry G. Cushing, Sheriff, Middlesex County.*
Theodore C. Hurd, Clerk of Courts, Middlesex County.*
Joseph A. Willard, Clerks of Courts, Suffolk County.
Josiah Quincy, Mayor of Boston.*
Charles H. Odell, Mayor of Beverly.
Charles Williamson, Mayor of Brockton.*
John C. Loud, Mayor of Chelsea.
Andrew Grant, Mayor of Chicopee.
John D. Henderson, Mayor of Everett.*
William S. Greene, Mayor of Fall River.*
Henry F. Rockwell, Mayor of Fitchburg.*
David T. Robinson, Mayor of Gloucester.*
Benjamin F. Brickett, Mayor of Haverhill.
James J. Curran, Mayor of Holyoke.*
George S. Junkins, Mayor of Lawrence.*
William F. Courtney, Mayor of Lowell.*
Eugene A. Bessom, Mayor of Lynn.*
Clarence O. Walker, Mayor of Malden.*
Charles L. Bartlett, Mayor of Marlboro.*
Baxter E. Perry, Mayor of Medford.

* Present June 3.

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ST. JOHN'S LITERARY INSTITUTE—CENTRAL SQUARE

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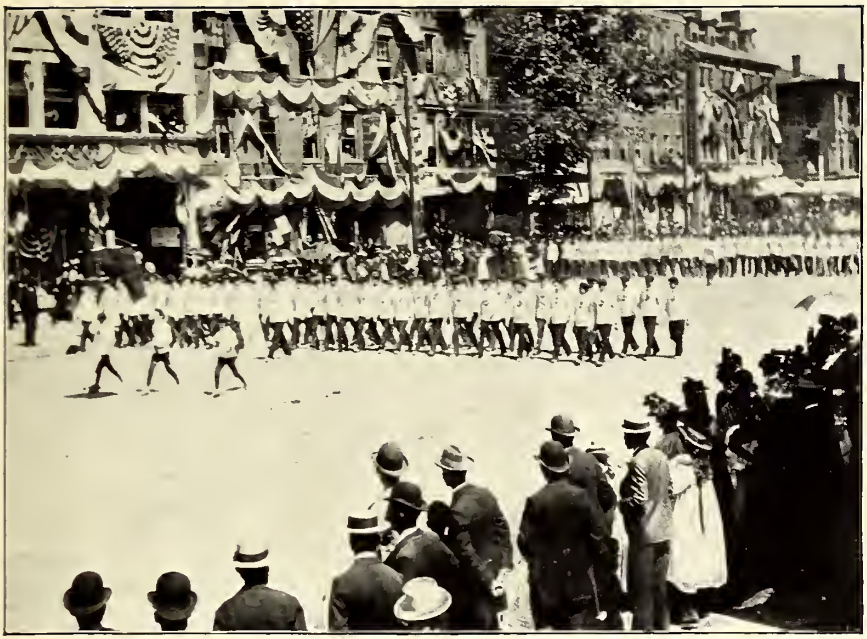
CHURCH OF THE SACRED HEART SUNDAY-SCHOOL CHILDREN—CENTRAL SQUARE

David L. Parker, Mayor of New Bedford.
Andrew R. Curtis, Mayor of Newburyport.
Henry E. Cobb, Mayor of Newton.*
Albert C. Houghton, Mayor of North Adams.
Henry P. Field, Mayor of Northampton.
Walter F. Hawkins, Mayor of Pittsfield.
Charles Francis Adams, 2d, Mayor of Quincy.*
James H. Turner, Mayor of Salem.*
Albion A. Perry, Mayor of Somerville.*
N. D. Winter, Mayor of Springfield.
Benjamin Morris, Mayor of Taunton.
Arthur Lyman, Mayor of Waltham.
Montressor J. Allen, Mayor of Woburn.
Augustus B. R. Sprague, Mayor of Worcester.
E. G. Kilduff, Mayor of Waterbury, Connecticut.
E. S. Fessenden, Selectman of Arlington.*
George D. Tufts, Selectman of Arlington.*
Edwin S. Farmer, Selectman of Arlington.*
Joseph O. Wellington, Selectman of Belmont.*
Thomas L. Creeley, Selectman of Belmont.*
Thomas W. Davis, Selectman of Belmont.*
Abraham L. Richards, Selectman of Watertown.*
James D. Evans, Selectman of Watertown.*
J. H. L. Coon, Selectman of Watertown.*
Horace James, Selectman of Brookline.
James H. Codman, Jr., Selectman of Brookline.
Nathaniel Conant, Selectman of Brookline.
William H. Humphrey, Selectman of Brookline.
Luther M. Merrill, Selectman of Brookline.
Frank A. Hill, Secretary of the State Board of Education.*
Charles W. Eliot, President of Harvard University.*
John Fiske, LL. D., Cambridge.*
Colonel Thomas Wentworth Higginson, Cambridge.
Rev. David Nelson Beach, D. D., Minneapolis, Minn.*
Rev. Alexander McKenzie, D. D., Cambridge.*
Rt. Rev. William Lawrence, Bishop of Massachusetts.*
Charles H. Saunders, ex-Mayor of Cambridge.*
Isaac Bradford, ex-Mayor of Cambridge.*
Frank A. Allen, ex-Mayor of Cambridge.
Samuel L. Montague, ex-Mayor of Cambridge.*
James M. W. Hall, ex-Mayor of Cambridge.*
James A. Fox, ex-Mayor of Cambridge.*
William E. Russell, ex-Mayor of Cambridge.

* Present June 3.

Frederick H. Rindge, Santa Monica, California.
William P. Derby, Department Commander, G. A. R.*
Herbert O. Moore, Ass't Adj't Gen'l, G. A. R.*
Hon. Chester W. Kingsley, Cambridge.*
Dr. Morrill Wyman, Cambridge.*
John Livermore, Cambridge.*
Lewis Hall, Member of the First City Government.*
William L. Whitney, Member of the First City Government.*
Rev. Lucius R. Paige, D. D., First City Clerk.*
John Holmes, Cambridge.*
General S. E. Chamberlain, Barre, Mass.*
Colonel James P. Richardson, Austin, Texas.
Arthur G. Richardson, Boston.*

* Present June 3.



Whitney & Son, Cambridge

CAMBRIDGEPORT GYMNASIUM ASSOCIATION

Whitney & Son, Cambridge

ST. MARY'S CHURCH OF THE ANNUNCIATION SUNDAY-SCHOOL CHILDREN IN TALLY-HOS

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Whitney & Son, Cambridge

TRADES' DIVISION

GENERAL COMMITTEE.

MAYOR.

Hon. William A. Bancroft.

BOARD OF ALDERMEN.

President, John R. Fairbairn.

Russell Bradford,
Marshall N. Stearns,
Henry White,
Charles M. Conant,
Peter F. Rourke,
Peter P. Bleiler,
Clarence H. Douglass,
Charles P. Keith,
Watson G. Cutter,
James A. Wood.

COMMON COUNCIL.

President, John L. Odiorne (ward 2).

Ward One.

Melville C. Beedle,
William F. Brooks,
George E. Saunders,
Walter C. Wardwell.

Ward Two.

Sedley Chaplin,
William R. Davis,
Charles H. Montague,
Clement G. Morgan.

Ward Three.

John J. Ahern,
Cornelius Minihan,
John J. Scott,
Frank H. Willard.

Ward Four.

David W. Butterfield,
Daniel S. Coolidge,
Eben H. Googins,
Hamilton H. Perkins,
Origen O. Preble.

Ward Five.

Albert S. Apsey,
Robert A. Parry.

AND THE FOLLOWING CITIZENS: —

Mr. Henry O. Houghton,
Hon. John Read,
Hon. Charles H. Saunders,
Mr. Mason G. Parker,
Hon. Leander M. Hannum,
Mr. John H. Ponce,
Mr. Edmund Reardon,
Mr. John Hopewell, Jr.,
Mr. Theodore H. Raymond,
Mr. Henry D. Yerxa,
Dr. Charles Bullock,
Mr. Otis S. Brown,
Rev. David N. Beach, D.D.,
Mr. George Howland Cox,
Col. Thomas W. Higginson,
Hon. William B. Durant,
Hon. William E. Russell,
Mr. Edwin B. Hale,

Mr. Edward B. James,
Gen. Edgar R. Champlin,
Rev. George W. Bicknell, D. D.,
Hon. John W. Coveney,
Mr. Benjamin G. Hazel,
Rev. Thomas Scully,
Mr. William E. Thomas,
Mr. Walter H. Lerned,
Mr. John H. Corcoran,
Mr. George Close,
Rev. John O'Brien,
Mr. William Goepper,
Mr. Joseph J. Kelley,
Mr. John S. Clary,
Mr. Justin Winsor,
Mr. George H. Howard,
Mr. James M. Price,
Mr. John T. Shea,
Mr. Charles W. Dailey,
Mr. James F. Aylward,
Mr. Joseph P. Gibson,
Mr. William A. Monroe,
Mr. Warren F. Spalding,
Mr. Isaac S. Pear,
Dr. James A. Dow,
Mr. John D. Billings,
Mr. Charles W. Cheney,
Hon. Chester W. Kingsley,
Mr. Stillman F. Kelley,
Mr. David T. Dickinson,
Mr. James J. Myers,
Mr. J. Lyman Stone,
Mr. Thomas F. Dolan,
Mr. John E. Parry,
Mr. George A. Allison,
Mr. John C. Watson.

Chairman — Hon. William A. Bancroft.
Secretary — Mr. Eben W. Pike.
Treasurer — President John L. Odiorne.

CHIEF MARSHAL.

Hon. John Read.

EXECUTIVE COMMITTEES.

FINANCE.

President John R. Fairbairn, chairman; President John L. Odiorne, clerk; William E. Thomas, assistant clerk; Messrs. Stillman F. Kelley, Henry O Houghton, John H. Ponce, and J. Lyman Stone.

SCHOOLS.

Alderman James A. Wood, chairman; Councilman George E. Saunders, clerk; Councilman Daniel S. Coolidge, Messrs. William A. Munroe, Thomas W. Higginson, Rev. Thomas Scully, Joseph J. Kelley, Charles Bullock, and John C. Watson.

PUBLIC MEETING.

Mr. George A. Allison, chairman; Councilman Albert S. Apsey, clerk; Alderman Henry White, Councilman John J. Scott, Messrs. Edwin B. Hale, Edgar R. Champlin, James F. Aylward, and Theodore H. Raymond.

ENTERTAINMENT.

Alderman Watson G. Cutter, chairman; Councilman Charles H. Montague, clerk; Alderman Charles P. Keith, Councilmen Robert A. Parry, Cornelius Minihan, and Hamilton H. Perkins, Rev. D. N. Beach, Messrs. M. G. Parker, William Goepper, Joseph P. Gibson, Thomas F. Dolan, John D. Billings, and John H. Ponce.

MEMORIAL VOLUME.

Mr. George Howland Cox, chairman; Councilman Albert S. Apsey, clerk; Alderman Russell Bradford, Councilman David W. Butterfield, Rev. John O'Brien, Messrs. Justin Winsor, John Hopewell, Jr., and Chester W. Kingsley.

DECORATIONS AND ILLUMINATION.

Alderman Charles P. Keith, chairman; Councilman William F. Brooks, clerk; Councilman David W. Butterfield, Messrs. Charles H. Saunders, John H. Corcoran, Charles W. Dailey, Warren F. Spalding, and John E. Parry.

TREE.

Hon. Chester W. Kingsley, chairman; Councilman John J. Ahern, clerk; Alderman Clarence H. Douglass, Councilman Sedley Chaplin, Messrs. Thomas W. Higginson and Isaac S. Pear, Rev. George W. Bicknell and Rev. John O'Brien.

FIREWORKS.

Alderman Charles M. Conant, chairman; Councilman Clement G. Morgan, clerk; Councilman William R. Davis, Messrs. John Read, Edward B. James, Benjamin G. Hazel, James M. Price, James A. Dow, and David T. Dickinson.

RECEPTION.

President John R. Fairbairn, chairman; Mr. James F. Aylward, clerk; President John L. Odiorne, Messrs. Charles H. Saunders, William E. Russell, Edgar R. Champlin, George Close, Joseph J. Kelley, Edmund Reardon, George A. Allison, Henry D. Yerxa, John Hopewell, Jr., and James J. Myers.

SALUTE.

Alderman Peter F. Rourke, chairman; Councilman Eben H. Googins, clerk; Councilman Melville C. Beedle, Messrs. John Read, Edward B. James, John W. Coveney, John T. Shea, Charles W. Cheney, and David T. Dickinson.

PROCESSION.

Alderman Peter P. Bleiler, chairman; Councilman Walter C. Wardwell, clerk; Alderman Marshall N. Stearns, Councilmen William R. Davis, Frank H. Willard, and Origen O. Preble, Rev. David N. Beach, Messrs. Otis S. Brown, John Read, William B. Durant, George Close, Leander M. Hannum, George H. Howard, John S. Clary, John D. Billings, Edmund Reardon, and Walter H. Lerned.

INCIDENTALS.

Mr. Henry O. Houghton, chairman; Councilman George E. Saunders, clerk; Alderman Watson G. Cutter, Councilman Robert A. Parry, Messrs. Stillman F. Kelley and Henry D. Yerxa.

BANQUET.

Alderman Henry White, chairman; Councilman Walter C. Wardwell, clerk; Councilman Albert S. Apsey, Messrs. William B. Durant, Charles H. Saunders, George H. Howard, Isaac S. Pear, and Otis S. Brown.

INVITATIONS.

Hon. William A. Bancroft, chairman; President John L. Odiorne, clerk; President John R. Fairbairn, Messrs. H. O. Houghton, James J. Myers, and George A. Allison.

MUSIC.

Mr. William E. Thomas, chairman; Councilman Walter C. Wardwell, clerk; Hon. William A. Bancroft, Aldermen Watson G. Cutter and Peter P. Bleiler, Messrs. John Read and John D. Billings.

The mayor and Mr. H. O. Houghton, chairman of the citizens' committee, members *ex-officio* of all executive committees.

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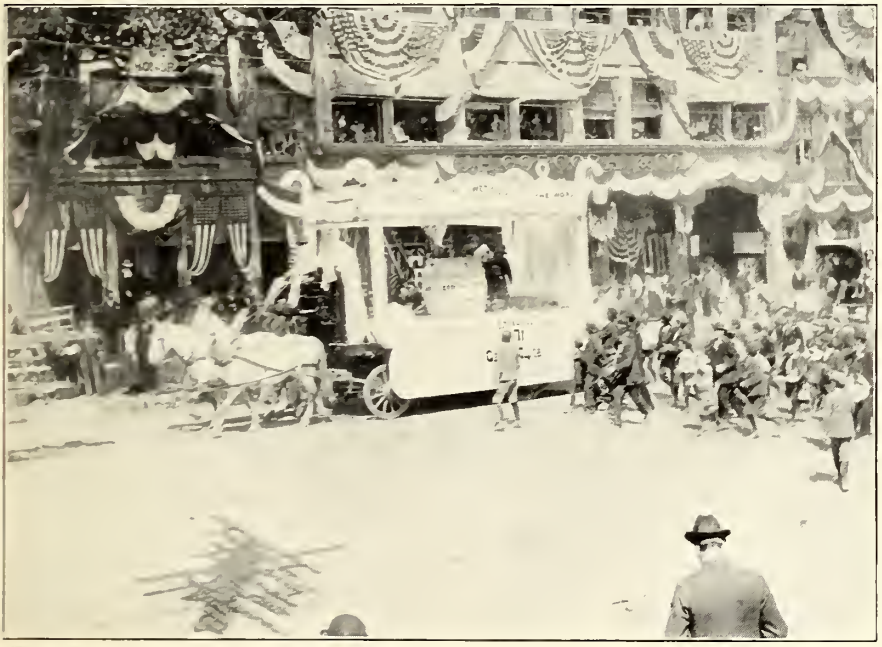

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CAMBRIDGE

1846. — FIFTY YEARS A CITY. — 1896.

Official Programme.

JUNE SECOND.

SCHOOLS.

The Scholars of the English High and Latin Schools and the higher grades of the Parochial Schools will meet at three o'clock in Sanders Theatre. The Mayor will preside. President CHARLES W. ELIOT, Mr. FRANK A. HILL, and Judge MCINTIRE will address the meeting. The pupils of all other schools will assemble in their various schoolhouses, where suitable exercises, at the discretion of the principal, including addresses by citizens, will be held.

PUBLIC MEETING.

Sanders Theatre, at 8 P. M. The Mayor will preside. Dr. JOHN FISKE and Rev. Dr. ALEXANDER MCKENZIE will deliver addresses. The Cambridge Orchestra, W. E. THOMAS, Conductor, will furnish music.

JUNE THIRD.

SALUTE.

Fifty guns in the morning, fifty at noon, and fifty at sunset.

ENTERTAINMENTS, CAMBRIDGE FIELD.

FOOT-BALL MATCH, 7.30 A. M.

Sacred Heart Pioneer Corps *vs.* Garryowens.

HURLING MATCH.

Emmets *vs.* William O'Briens, 8.30 A. M.

After the Parade, between 2.30 and 3.30 P. M.

SACK RACE.

2.30 P. M.

First Prize, $10.00. Second, $5.00.

THREE-LEGGED RACE.

2.45 P. M.

First Prize, $10.00. Second, $5.00.

ONE-MILE RUN.

3 P. M.

First Prize, $20.00. Second, $10.00.

3.30 P. M.

BASE BALL GAME.

Boston Woven Hose *vs.* Cambridge Base Ball Club.

Music by a military band.

ENTERTAINMENTS, RINDGE FIELD.

8 A. M.

Tug of War. Prize, $25.00.

Open only to teams composed of residents of Cambridge. The Committee reserve the right to reject any or all entries.

9 A. M.

Base Ball Match. Newtowne *vs.* Y. M. C. A.

Prize valued at $50.00.

10 A. M.

Bicycle Road Race, 3 miles. For residents of Ward 5.

Valuable prizes will be awarded to 1st and 2d men.

11 A. M.

Handicap Games. Open to all Amateurs.

100 Yards Dash.

440 Yards Run.

880 Yards Run.

One Mile Run.

Potato Race.

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Suitably inscribed cups will be given to 1st and 2d men in each event.

Games sanctioned by the N. E. A. A. A. U., and under A. A. U. rules.

Mr. Thomas F. Riley (C. G. A.) will supervise these events.

12.15 P. M.

Boys' Race. Open to North Cambridge boys only, under 14 years.

Medals will be given for 1st and 2d prizes.

12.30 P. M.

Professional Games. Open to residents of Cambridge only.

One Mile Handicap.	1st Prize,	$15.00;	2d Prize,	$10.00.
100 Yards Dash.	"	10.00;	"	5.00.
Running Long Jump.	"	5.00;	"	3.00.
Putting Shot.	"	5.00;	"	3.00.
Sack Race.	"	5.00;	"	3.00.

These events will be under the supervision of Mr. Frank J. McGuiggan. The Committee reserve the right to reject any or all entries.

All events will be called promptly at the time specified.

Music during the entire programme will be furnished by a military band.

PROCESSION.

The procession will move through the following streets, starting at 11 A. M. : —

From Third St., East Cambridge, Cambridge St., Windsor, Harvard, Columbia, Lafayette Square, Massachusetts Ave., Lee, Harvard, Harvard Square, Brattle Square, Brattle St., Craigie, Concord Ave., Bond, Garden, Linnaean, Massachusetts Ave., to Coggswell Ave.; countermarch, Massachusetts Ave. to Waterhouse, around the Common to Garden, past the Washington Elm to Massachusetts Ave.

The procession will be reviewed and dismissed on Garden St., opposite the Soldier's Monument.

ENTERTAINMENT, CAMBRIDGE COMMON.

The tablet in front of the 1896 tree will be unveiled at 12.30 on Cambridge Common.

1 P. M.

Cantabrigia Club tents for Grammar School Children.

BANQUET.

Union Hall at 3.30 P. M.

PLAY-OUT.

Friendly contest between the Red Jackets of Cambridge and the Salem Company at 5 P. M. on Cambridge Common.

FIREWORKS.

A full display will be made at Holmes Field and Cambridge Field at 8 P. M. A band concert will be given at each field.

EVENING RECEPTION.

City Hall, 8 o'clock. His Honor The Lieutenant-Governor, President Charles W. Eliot, The Mayor, Mr. Henry O. Houghton, Chairman of the Citizens' Committee, Hon. John Read, the Chief Marshal, and the Ex-Mayors of Cambridge, with ladies, have been asked to receive. The City Departments will receive in their various offices. The Cambridge Orchestra, W. E. Thomas, conductor, will furnish music.

The tower of City Hall will be illuminated from May 4th to June 3d.

Subscriptions to the memorial volume may be sent to George Howland Cox, chairman, City Hall. Price $1.00 for the first edition.

WILLIAM A. BANCROFT,
Chairman General Committee.

HENRY O. HOUGHTON,
Chairman Citizens' Committee.

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CHILDREN'S CELEBRATION.

CAMP 1946.

CAMBRIDGE COMMON, June 3, 1896, at 1 P. M.

1. ASSEMBLY CALL.
2. RECOLLECTIONS OF THE WAR . . . . . Woburn Band.
3. AMERICA.

   THE CAMBRIDGE HYMN,

   Sung by all the Children, led by Frederick E. Chapman, assisted by the Woburn Band.
4. PROF. W. E. FLOYD, Magician.
5. C. W. WILLIAMS, Impersonator.
6. JACK, THE TRAINED DOG FROM VERMONT.
7. THE OLD KENTUCKY CONCERT CO.

The various features of the programme will be given in different order in the several tents.

FINANCIAL STATEMENT.

JOHN L. ODIORNE, Treasurer, in account with the Fiftieth Anniversary Celebration Committee.

Dr.

City of Cambridge	$5,000.00	
213 subscriptions	4,899.75	
Sale of "The Cambridge of 1896"	3,505.10	
Tickets to banquet, June 3	187.00	
Treasurer of Beach Dinner Committee	40.49	
		$13,632.34

Cr.

Cash paid on acc. of Com. on Memorial Volume	$4,137.37	
" " " Procession	663.50	
" " " Illumination	1,201.55	
" " " Entertainment	1,825.24	
" " " Schools	442.57	
" " " Fireworks	1,260.30	
" " " Reception	692.95	
" " " Salute	250.00	
" " " Tree	74.51	
" " " Public Meeting	74.64	
" " " Banquet	449.70	
" " " Incidentals	2,132.10	
	$13,204.43	
Balance on hand November 14, 1896	427.91	
		$13,632.34

NOTE. — This statement does not include several hundred dollars, in outstanding accounts, which have since been collected and placed to the credit of the memorial volume.

Happy are the people that can look back upon the work of their fathers and in their heart of hearts pronounce it good. — JOHN FISKE.